John Bunyan.

HEART'S-EASE IN HEART-TROUBLE.

OR,

A SOVEREIGN REMEDY

Againſt all TROUBLE of HEART that CHRIST's Diſciples are ſubject to, under all Kinds of Afflictions in this Life. Preſcribed by the Great *Phyſician* the LORD JESUS CHRIST, which hath never failed thoſe that have uſed it, or ever will, to the End of the World.

By J. BUNYAN, *Miniſter of the Goſpel.*

O the Bleſſedneſs of all them that truſt in Him!

PROV. xxvii. 7.

The full Soul loatheth the Honey-comb; but to the hungry Soul every bitter Thing is ſweet.

LONDON:

Printed for W. JOHNSTON, at the *Golden-Ball*, in *Ludgate-Street*. 1762.

BRITISH LIBRARY BOOKSELLERS
8
47
FEB

An EPISTLE to the Meek and Lowly-hearted READERS, who have learned of their dear LORD so to be, who Himself will not *break the bruised Reed, nor quench the smoaking Flax.*

Charitable Reader,

CHARITY, which is the Bond of Perfectness, *and the greatest* Rarity *now in the* World, *and in the* Church *too, (the more is the Pity) thou must put on, who readest this, the plainest and most unpolished Piece that ever thou sawest, (for the* Author *never had Skill in Dressing) if thou meanest to profit any thing by it, which is the only Thing,* GOD *knows, is aimed at by the* Author, *who always prays and studies to* speak *(and* write*) rather to Mens Hearts than Ears,*

his own and others; *and by* God's Word, *to work* Faith, *rather than feed* Fancy: Charity, *I ſay, thou muſt have, for that will cover a Multitude of Sins, much more of Infirmities, which here thou muſt expect to meet:* Charity beareth all Things, believeth all Things, hopeth all Things, endureth all Things: * *If thou wilt but exerciſe thy* Charity *in Reading, and join therewith thy fervent Prayers for a Bleſſing, thou mayeſt attain thine End and mine alſo; to wit, thy* Edification, *for* Charity *edifieth.*

In Hope of gaining thy Charity, *ſuffer me to give a ſhort (but true) Account of the enſuing* Treatiſe, *viz. I being about Three Years ſince, for ſome Reaſons, retired from my Family and Place of Abode, and by Sickneſs, and other Things, confined; during which Time, many of my* dear Friends *and* Relations *in* Christ *were called Home to their* Father's Houſe; *whereupon I thought it my Duty to write ſome Lines to their ſurviving* Relations, *as I was by them deſired to do; and after ſeeking* God *for Counſel and Aſſiſtance, I thought on this* Text *ſpoken to in the following* Diſcourſe; (*for*

* 1 Cor. xiii. 7.

(*for it was not at the leaſt in my Thoughts ever to publiſh this, or any other, knowing my own Inability.*) *I wrote in my* homely Stile *what thou wilt here find* (*all except the* Title-Page *and the* Poſtſcript,) *calculating it to the Capacities of the plaineſt* Chriſtians, *to whom I then ſent it, and with whom it lodged, until about ſix Months it pleaſed the only* Wiſe God *to bring me to a Trial of my* Faith *and* Patience: *So deep a Stroke it was, that I uſed all Means for my Support; and it came into my Mind, that ſuch a Thing I had written ſo long before, to help in ſuch Caſes, and that ſeveral had found Benefit by it; I made Enquiry after it, and at laſt found it; and in Reading of it, as the* Word of God, *and begging* God's *Bleſſing on it, I found much Relief and Comfort thereby,* (*all Praiſe and Thanks to* God) * *and thereupon had ſome ſmall Inclinations to communicate the ſame to others; and after many Strugglings and Reluctancies in myſelf, and with Prayers and Tears I beſought the* Lord *to direct me: At laſt I conſidered, I muſt ſhortly put off this my Earthly Tabernacle, and having for many Years been laid aſide like a*

* 2 Cor. i. 4, 5.

broken Veſſel of no Uſe, and compaſſed with many Bodily Infirmities, I was willing to leave behind me a little Scrap *of my* Labours *to my* Children *and* Friends, *to put them in Mind of what I had taught them for above Thirty Years together; that they might be fortified againſt all the Troubles of* this Life, *and by* Faith *in* God *and* Christ, *hold faſt, and not loſe their* Crown.

But why ſo mean a Thing as this among the learned Labours of ſo many eminent Writers on the like Subject?

I anſwer, *That our* Lord *took ſpecial Notice of the* Widow's Mite; * *and He will* not deſpiſe the Day of ſmall Things †.

But what can you aim at? *may be ſaid.*

Anſw. *Not* Applauſe, *to be ſure, being conſcious of my Weakneſs; nor* Profit *or* Gain, *expecting but* Acceptance: *But this,* God *and my* Conſcience *bear me Witneſs, this is my Aim, my moſt humble and fervent Prayer, That ſome of* Christ's *poor little* Flock, *(my* Children, *and others, whoſe Souls are precious to me, and whom I dearly love in the* Lord) *may receive ſome* Ad-

* Mark xii. 43, 44. † Zech. iv. 10.

Advantages; and chiefly, that God *may have all the Glory, who hath* choſen the weak Things of the World, *&c.* and who accepts the Will for the Deed, *&c. Such as will not make uſe of it, let them do better, and I will be glad.*

None may be afraid to Buy or Read it, for there is not a Word of the State or Church-Matters in it; *I daily pray for the Proſperity of both, but think it not my Duty to meddle with either, but in Subjection.*

Two Requeſts I have to thee, Loving Reader:

1. *Pray for a Bleſſing upon as much as you find to be the expreſs* Will of God.

2. *Pray for Me, that I may more and more find and feel the Life and Power of thoſe, and all the Truths of* God *in mine own Heart, and may expreſs more of the Life of* Faith *in my whole Converſation; and I will alſo pray for Thee, that thou mayeſt find as much (and much more) Benefit in Reading This, as I have in Compoſing and Peruſing it; all Praiſe to the* God *of all* Grace. *If you find ſome Paſſages (in your Opinion) too often repeated, be not offended, till you find them too powerful on your Hearts.*

Thus committing this poor Eſſay *to the Bleſſing of Him who is the* Father of Mercies, *and can* teach us to profit, *by his Word and Rod, and Thyſelf to his Love and Favour in* JESUS CHRIST; *in Him I remain for thy Soul's Good,*

From the Houſe of my Pilgrimage, *March*, 1690.

Thy humble Servant,

J. B.

HEART'S-EASE IN HEART-TROUBLE.

JOHN xiv. 1, 2, 3.

Let not your Hearts be troubled; ye believe in GOD, *believe alſo in Me.*

THESE Words are a Part of our Bleſſed Saviour's Laſt Sermon upon Earth, juſt before his Paſſion, which begins (as is probable) at the 13th Verſe of the xiiith Chapter of this Goſpel, and ends at the laſt Verſe of the xvith Chapter; in which Verſe our Lord tells his Diſciples, (how dear ſoever they were to him, yet) *in the World they ſhould have Perſecution, Tribulation*; of which he had often told them before in Effect *;

* *Matt.* xvi. 24.

that they ſhould not expect their Heaven here, but his Croſs they muſt bear, if they would wear his Crown: Tribulations of all Kinds, Outward and Inward, you muſt endure: It is your Portion here, you are thereunto appointed *. Man is naturally born to Trouble, as the Sparks naturally fly upwards; and new born to Trouble alſo, and commonly to new and more Troubles. *All that will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution* †; of Hand, or Tongue, one Way or other. Indeed, ſuch as can be content with a Profeſſion of a Godlineſs that may ſuit with the Times; that can pleaſe themſelves with any kind of Godlineſs, or with a Form, any Form of Godlineſs, and that can change their Forms when they pleaſe, ſuch may avoid Perſecution: But All that will live godly in Chriſt Jeſus, in the Power and Spirit of Chriſt Jeſus, and reſolve to live up to the Example and Rule of Chriſt Jeſus, they ſhall have Perſecution, no avoiding of it. No entring into the Kingdom of God but by Tribulation. But notwithſtanding this, our Lord lays this poſitive Command on his Diſciples; *Let not your Hearts be troubled.*

Theſe poor Diſciples were like ſhortly to ſuſtain an heavy Loſs of their deareſt Lord; He was now a going away from them; a greater Loſs they could not have: And yet, ſaith Chriſt, *Let not your Hearts be troubled*; which Command is repeated and explained in Verſe 27, *Let not your Heart be troubled, neither let it be afraid.*

What! might they ſay, Muſt we not be troubled at all? Muſt nothing trouble us? No, we muſt

* 1 *Theſſ.* iii. 3. *Job* xiv. 1. *Matt.* x. 22, 23.
† *Acts* xiv. 22. 2 *Tim.* iii. 12.

muſt not be troubled for any outward Loſs, for any outward Tribulation, for parting with the neareſt and deareſt Relation, we muſt not be troubled. Yet we are not forbidden to be troubled for *Zion?* It is a grievous Sin, not to be *grieved for the Afflictions of* Joſeph *? Surely, we muſt be troubled for God's Diſhonour, *becauſe Men break God's Commandments* †. Trouble of Heart, except for Sin, is ſinful Trouble. Where Sin lies heavy, Affliction lieth light. *They ſhall not ſay, I am ſick; for their Iniquities ſhall be forgiven them* ‡. Senſe of Pardon to thoſe Souls that felt the Burthen of Sin, much alleviates and lightens the Burthen of Affliction. *Strike, Lord,* (ſaid *Luther*) *now I am abſolved from my Sin.*

We are always too prone to fall into Extreams, to ſin either in Exceſs or in Defect, too much, or too little; we are faulty both Ways. As for Sin, which is the worſt of Evils, we are apt to be troubled too little. How few fail here in the Exceſs, though 'tis poſſible ſo to do; and ſome have, that refuſe to be comforted by all the ſweet Promiſes of Chriſt in the Goſpel: But here there are but few of thoſe; moſt of us fail in the Defect. We are not troubled for Sin as much as we ſhould; our Sins do not lie ſo hard and heavy upon us as they ſhould; our Hearts do ſeldom feel the Weight of Sin preſſing us down ‖: Many Sins lie light on us; our vain Thoughts, our Omiſſions, careleſs Performance of Holy Duties, miſ-ſpending precious Time, idle Talk, &c. and ſuch-like Evils, which ſhould trouble us moſt, they trouble us leaſt.

But

* *Amos* vi. 6. † *Pſal.* cxix. 53, 136.
‡ *Iſa.* xxxiii. 24. ‖ *Pſal.* xxxviii. 3, 4.

But our Afflictions, which, comparatively, are but light *, lie too heavy upon us, and preſs us down even to the Duſt. So in reſpect of Afflictions themſelves, we are apt to run into Extreams, againſt which the Holy Ghoſt gives us a Caution as to both Extreams. *My Son, deſpiſe not thou the Chaſtning of the Lord; neither be weary of his Chaſtiſement* †; the Apoſtle explains it, *Neither faint when thou art corrected of him:* Adding a moſt powerful Argument againſt thoſe Extreams, *For whom the Lord loveth, he correcteth, even as a Father the Son, in whom he delighteth*; and therefore deſpiſe not his Chaſtiſements, and Fatherly Corrections; ſlight them not, for they come from a loving Father, a wiſe Father, and ſhould not be deſpiſed by his Children, they are the Fruits of his Love: Alſo, you muſt not be weary of them, nor faint under them, for the ſame Reaſon, *viz.* becauſe they ſhall not hurt you, they flow from your Father's Love; from a Father they come, who delighteth in you, and therefore ye ought not to faint under them; or, as it is in the Text, Whatever Affliction befalls you, *let not your Heart be troubled.*

It is *Heart-trouble* you ſee, that is here forbidden; not a Filial Senſe of God's Hand, nor a Child-like Acknowledgment of God's Rod: God's Rod hath a Voice, and its Voice muſt be heard ‡. When his Hand is lifted up ‖ to ſtrike, to lay on any Blows on us, or any of our Relations, or earthly Comforts, we muſt obſerve *it*, and *Him*, and acknowledge the ſame: But, not to acknowledge,

* 2 *Cor.* iv. 17.
† *Heb.* xii. 5, 6.
‡ *Mich.* vi. 9.
‖ *Iſaiah* xxvi. 11, 16.

ledge, and obſerve the Hand of God; not to *conſider* in the Day of Adverſity *, not *to humble ourſelves under his mighty Hand* †, not to ſtoop and yield to God, but to think, or ſay, of our Affliction, that it cannot be helped, there is no Remedy, it is common and ordinary, and the like; this is to deſpiſe the Chaſtning of the Lord; take heed of this. But yet we muſt take heed too, that under the Pretence of being ſenſible of the *Hand* of God, and of his Strokes upon us, that we do not fall into the other Extream, of being weary of his Chaſtiſements, and of Deſpondency, and fainting under his Corrections, we muſt be careful that we do *not let our Hearts be troubled.*

Queſt. But is it poſſible that we ſhould be afflicted, deprived of Liberty, of Eſtate, of loving Relations, of the *Deſire* of our Eyes ‡, and of the *Delight* of our Hearts ‖, (for ſuch in a moſt eminent Manner was Jeſus Chriſt to his Diſciples, He was *the Deſire of all Nations* §, and not be troubled at our very Hearts? Can we behold our *Benjamin*'s, our *Sarah*'s, our *Rebecca*'s, our *Joſeph*'s, &c. taken away, our dear Husbands, or loving, faithful, tender Wives ſnatched away from us with a Stroke, with a ſudden Stroke, to be in a *Moment* deprived of ſuch Comforts, and in ſuch a *Time* too, in an *Evil Time*, in a ſad and ſuffering *Time*, when ſuch Helpers would ſweeten our Sufferings, and help to bear our Burthens, would give us ſweet *Counſel*, and uphold us in the Way to God? What, is it poſſible ſuch *Knots* ſhould be untied, and ſo ſuddenly; ſuch *Flowers* cropped

* *Eccleſ.* vii. 13. 14. † *James* iv. 9. 10.
‡ *Ezek.* xxiv. 16. ‖ *Job* vi. 68.
§ *Haggai* ii. 7.

cropped off, cut down; ſuch ſweet Friends removed from us, as lay once in our Boſoms, and ſent to the Chambers of Darkneſs, ſealed up in the Duſt, made ſilent in the Grave, to ſee their ſweet Faces no more, 'till the Heavens be no more? Is it poſſible, I ſay, in ſuch Caſes, not to be troubled? Or, If it be poſſible, Is it neceſſary, or is it attainable? May we arrive to ſuch a *Temper*, may we get ſuch a calm, quiet, tranquil, and ſubmiſſive Frame of Spirit? It is admirable: But is it attainable?

I anſwer, We muſt not deſpiſe the Chaſtening of the Lord, as was noted before; we muſt not be as Stocks or Stones, altogether inſenſible of the Hand of God upon us: No, We muſt be ſenſible, we muſt lay thoſe Things to our Hearts, and conſider the Work of God *: Such Loſſes, and of *Such*, are to be lamented †, they will be found wanting; their Relations will find them wanting; their Families will find them wanting; the Poor will find them wanting; and the Church alſo. *David* laments the Loſs of *Jonathan* ‡; and the Diſciples the Loſs of *Lazarus*. Lawful it is then, to be affected with the Deaths and Departures of our dear Relations and Friends, and moderately to mourn for them; but our Care muſt be, that we ſuffer not *Nature* to work alone without *Grace*; for then it will ſoon go beyond its Bounds: *Nature* muſt be reſtrained and bounded. It is moderate Mourning that is lawful. Mourn we may, *But not as thoſe that have no Hope* ‖, for thoſe that ſleep in Jeſus, they being ſafe and happy: For, *If we believe that Jeſus died,*

* *Eccleſ.* vii. 2. † *Iſa.* lvii. 1. ‡ *Sam.* xix. 4. ‖ 1 *Theſſ.* iv. 13, 14.

died, and roſe again; even ſo they that ſleep in Jeſus, will God bring with him. Troubled we cannot chuſe but be in ſuch Caſes, and under ſuch Strokes; but we muſt *not let our Hearts be troubled*, ſaith our Lord. And what this imports, you ſhall ſee by and-by. It is Trouble of Heart, that is here forbidden: But, what is it, that will prevent, or cure this *Heart-Trouble?* Our Saviour anſwers in the next Words; *Ye believe in God, believe alſo in Me: In my Father's Houſe are many Manſions*, &c. In which, we may obſerve theſe Parts, viz.

1. An evil *Diſeaſe*, or ſpiritual *Diſtemper* intimated and prohibited, to which the Diſciples of Chriſt are incident and prone in Time of Affliction; and that is, *Trouble of Heart.* This may ſeize you, but take heed of it, labour againſt it. As if the Lord had ſaid, I know it will be a cutting, a killing Thing to you, to part with Me, your dear and loving Lord and Maſter; but part with Me you muſt; and take heed of this indecent Diſtemper of *Heart-Trouble: Let not your Hearts be troubled*, ſaith our Lord Jeſus.

2. The beſt *Preventive* of, or *Remedy* for, this ſpiritual Diſtemper propoſed and enjoined: *Ye believe in God, believe alſo in Me.* As if our Lord had ſaid, Surely, you believe in God, why then are your Hearts troubled? Cannot your Faith in God ſupport you, if you act it upon Him? But if that cannot, then act your Faith alſo on Me: *Believe alſo in Me.* Set your Faith on work on Me. Believe, that I love you, that when I leave you, I will not leave you comfortleſs: *I will ſend the Comforter unto you, and He ſhall abide with you for ever.*

ever *. Therefore, let not your Hearts be troubled. *Believe in Me*; I muſt leave you, and I and you muſt part; but, believe where I am going, and let the Conſideration of that quiet you, and comfort you: *In my Father's Houſe are many Manſions* †. There is a better, a far better Condition for you above, than that you are in here; for, here you are toſſed up and down from Place to Place, and are expoſed to many Straights. I myſelf here on Earth, have not an Houſe wherein to lay my Head; but *in my Father's Houſe are many Manſions*. There is an Houſe above, *not made with Hands, eternal in the Heavens* ‡. When once you come thither, you ſhall remove no more; there are *many* Manſions, Room enough for you all, and for the innumerable Company of Angels and Saints: Therefore, *Believe in Me*; for, theſe Things are moſt true that I tell you. And believe alſo, *That I go to prepare a Place for you:* I go to take Poſſeſſion of thoſe Cœleſtial Manſions, of theſe Everlaſting Habitations for you, in your Name and Stead: While you are here on Earth, I ſhall prepare you for thoſe Manſions; and when I go from you, I will prepare them for you: Therefore, to prevent thoſe *Heart-Troubles* which you are ſubject to becauſe of my Departure from you, and to fortify you againſt them, (for I am ſollicitous for you); this is the Remedy that I propoſe to you, and enjoin you to practiſe; That, ſeeing *you believe in God, believe alſo in Me.* Act your Faith on Me.

From

* *John* xiv. 16, 17. † *Matt.* viii. 20.
‡ 2 *Cor.* v. 1.

From which Words thus explained, I commend to your Chriſtian Conſideration this Goſpel-Doctrine, *viz.*

DOCTRINE.

That the lively Acting of True Faith *upon* GOD *and* CHRIST, *or upon* GOD *in* CHRIST, *is the beſt Preventive of, and Remedy againſt* Heart-Trouble, *under the greateſt Loſs whatſoever*: Or,

Faith *acted on* GOD *in* CHRIST, *is the Sovereign Cure of* Heart-Trouble.

OUR Lord Jeſus is very tender over his poor Diſciples; and having foretold them of the hard Uſage, and bad Entertainment they ſhould meet with in the World, Loſſes and Croſſes, Tribulations and Perſecutions; He now leaves with them ſome *Antidotes* againſt Diſtempers of Mind; ſome *Cordials* againſt thoſe Faintings of Spirit, and Troubles of Heart, to which He knew, they, being Fleſh and Blood, were ſubject: And this in the Text, is chief and principal: *Let not your Hearts be troubled; ye believe in God, believe alſo in Me.* This your Faith will be your beſt Remedy, your beſt Cure.

Poor Believers are but Princes in Diſguiſe here in this World *: Princes they are, Chriſt hath made them all ſo; but while here below, they are

* 1 *Pet.* ii. 9. *Rev.* i. 6.

are in a foreign Land, under a Veil. *It doth not yet appear what they ſhall be* *. They have a large Patrimony, but it lies indeed in a Land unknown to the World, it is in *Terra incognita*, if the Expreſſion can be borne. The Holy, the Great God Himſelf is their *Portion*, their *Heritage*; God is their *Sure*, their *Full*, their *Laſting*, their Everlaſting *Portion* †. They are *Heirs of a Kingdom* ‡. *Heirs of Salvation* ‖. *Heirs of God, Co-heirs with Chriſt* §. Yea, *All Things of this World are theirs* *. All Things are bleſſed and ſanctified to them, and ſhall conduce to their ſpiritual and eternal Welfare †. Yet notwithſtanding all this, and although Heaven and Earth is the Reward of Godlineſs, and through the Merits of Chriſt (as it were) the Right of thoſe that profeſs it, in the Power of it; *(Godlineſs having the Promiſe of this Life, and of that which is to come)* ‡; and, notwithſtanding Believers have a true Title to all the Good of both Worlds; yet may thoſe poor (but bleſſed) Saints be expoſed to manifold Temptations and Tribulations in this World; they may have a dark, and ſad, and ſtormy Way of it to their Father's Houſe; they may be ſtripped of all their Earthly Comforts, may be deprived of their Liberty, Eſtate, neareſt Friends and Relations, as we read in Scripture, that ſuch hath been the Portion of the beſt Saints: And upon this the People of God have been dejected and diſquieted, they have deſponded, their Hearts have been troubled, and have thereby diſpleaſed their Heavenly Father,

* 1 *John* iii. † *Deut.* xxxii. 9. ‡ *Pſal.* cxix. 59. *Lam.* iii. 24. ‖ *James* ii 5. § *Heb.* ii. 18. * *Rom.* viii. 4. † 1 *Cor.* iii. 28. ‡ 1 *Tim.* iv. 8.

Father, who has declared, That *all Things ſhall work together for their Good.*

Now, our Lord, in this Text, forbids this Diſtemper of Mind, and would not have his Diſciples, who had God for their *Father*, and Himſelf for their *Redeemer*, and who had a Title to ſuch Happineſs in the other World, to deſpond, and to be diſquieted; therefore he lays this Charge on them, *Let not your Hearts be troubled:* Adding the proper Means to prevent this ſinful Malady of *Heart-Trouble*, that it might not ſeize on them; or, if it had, to cure them of it, *viz. Ye believe in God, believe alſo in Me.*

The lively Acting of True Faith *upon* God *in* Chriſt, *is the beſt Preventive of, and Remedy againſt* Heart-Trouble, *under the greateſt Loſs whatſoever.* Which Propoſition I ſhall proſecute, by the Aſſiſtance of God's Spirit, and according to the Meaſure of Light and Grace I have received, after this Manner and Method following:

Firſt, By Way of Demonſtration.

Secondly, Of Confirmation. And then to Apply, and make an Improvement of it for our Uſe.

I. *By Way of Demonſtration.* Endeavouring to ſhew,

I. *That God's choiceſt Saints, are in this World ſubject to all kinds of Troubles, Loſſes, and Afflictions; and whence it is, and why ſo.*

II. *That under thoſe Loſſes and Afflictions, they are ſubject to deſpond, to be dejected, and to be troubled in their Hearts.*

III. *What this* Heart-Trouble *is, that Chriſt forbids here.*

IV. *How*

IV. *How that Believing in God and Christ, is the best Means to prevent and cure this* Heart-Trouble,

I. That God's choiceſt Saints are liable to all kinds of Troubles, Loſſes, and Afflictions; even the greateſt, heavieſt, and foreſt; as we read of *Job*, *David*, and others.

God had one *Son* without Sin, but no *Son* without Suffering. His only-begotten Son was a Man of Sorrows *; and the Holy Ghoſt aſſures us, That *if ye be without Chaſtning, whereof all are Partakers, then are ye Baſtards, and not Sons*, Heb. viii. 12.

God's Children are liable to Sufferings, whether we conſider them as *Men*, or as *Chriſtians*: as *Men*; *Man that is born of a Woman, is full of Trouble* †. As our Relations and Comforts increaſe, ſo do the Occaſions of Trouble. God never appointed this World to be the Place of Man's *Reſt* ‡, but of our Exerciſe, and only a *Paſſage* to another World: And in this our Paſſage we muſt look for Storms and Tempeſts: If we can through Mercy obtain a tolerable Paſſage through this World, and a comfortable Paſſage out of it, into that *better* above, we ſhall have Cauſe to bleſs the Lord to all Eternity.

And much more as Chriſtians muſt we expect Troubles; for a Man is no ſooner brought Home to God, but he muſt expect to be hated by the World ‖, aſſaulted by Satan, chaſtened by the Lord; our own corrupt Hearts will be often vexing us; the Old Man, the *Fleſh*, thwarting all the Motions

* *Iſa.* liii. † *Job* xiv. 1. ‡ *Gen.* xlvii. 9.
‖ *John* xv. 19 *Luke* xxii. 13.

Motions of the New *Nature luſting againſt the Spirit* *. The Luſts of the Fleſh will be as *Pricks* in our Eyes, and as *Thorns* in our Sides: We ſhall have Enemies in our own Houſes.

But this Truth is ſo manifeſt in all the Scriptures, that I ſhall inſiſt no longer on it, only ſhall add this by Way of Uſe; Let all Chriſtians prepare for Affliction, by getting an Intereſt in God through Chriſt; by getting Sin pardoned and purged; by getting Peace with God and Conſcience; by getting Hearts crucified to the World; and then when Troubles come, let us bear them as Chriſtians †, not murmur and repine, but in Patience poſſeſs our Souls ‡; not Deſponding, nor Fainting; remembring, that our Troubles are no more, but infinitely leſs than we have deſerved ‖. He *will not lay upon Man more than right* §. God perfectly underſtands our *Need*, and knows our *Strength*. *If Need be, ye are in Heavineſs* *. *He is faithful, who will not ſuffer you to be tempted above that ye are able to bear*. It is the Wiſe, Juſt, and Gracious God, and our Father that tempers our Cup for us. Many earthly Parents do not correct their Children in Meaſure, being ignorant of their Nature and Diſpoſition; and therefore their Correction doth them no Good. Many Phyſicians miſtake the Conſtitutions of their Patients, and therefore may do them more Hurt than Good: But God knows our Need, and our Strength, and ſo ſuits all his *Remedies* accordingly; therefore let us be patient, bearing our Troubles with an equal Mind, not ſuffering as *per Force*, but

* *Gal.* v. 17. † 1 *Pet.* iv. 16. ‡ *Luke* xxi. 19. ‖ *Ezra* ix. 13. § *Job* xxxiv. 13.
* 1 *Cor.* x. 13.

but willingly. It is ſaid, *Dan.* iii. 28. *That they yielded their Bodies*; that is, chearfully, *to the Fire.* In our Affliction let us ſearch our Hearts, and try our Ways *; let us fly to him by Prayer †, and reſign up ourſelves to him, and truſt in him, caſting our Cares and Burthens on him ‡.

Moreover, it is our Wiſdom, that while we are at Eaſe, and have our Comforts about us, let us look for Troubles; Afflictions *from* God, as well as *for* God, are Part of our Croſs which we muſt take up daily. Sickneſs, Death of Friends, Loſs of Eſtate, *&c.* we muſt look for them, that we may not be ſurprized.

He that buildeth an Houſe, or a Ship, doth not make this his chief Work and Care, that it ſhould not rain upon it; or that it ſhould have no Storms or Tempeſts; for this cannot be prevented by any Care of ours, but that the Houſe or Ship may be made able to endure all without Prejudice. So muſt it be our Care, to provide for Afflictions; for to prevent them altogether, we cannot; but prepare for them we may, and muſt, as was hinted before; to treaſure up God's Promiſes, and ſtore our Souls with Graces, and ſpiritual Comforts, and firm Reſolutions in God's Strength, to bear up, and hold on: We had need be well *ſhod with the Preparation of the Goſpel of Peace* ‖.

Moſt Chriſtians are not mortified and crucified to the World, not acquainted with God and the Promiſe, as they ought to be, nor ſo reſolved to follow God fully as they ought, and

* *Lam.* iii. 40. † 1 *James* v. 13. ‡ *Matth.* xvi. 24. *Luke* ix. 23. *Pſal.* lv. 22. 1 *Pet.* v. 7. ‖ *Eph.* vi. 15.

and therefore are ſo dejected and diſcontented when Affliction comes: O! that we did count the *Coſt*, when we firſt begin to make Profeſſion of Chriſt; and that we had ſuch full *Perſuaſion* of the incomparable *Worth* and *Excellency* of the Lord Jeſus, as that we could willingly part with all Things for his Sake! O! that we had ſuch believing Apprehenſions of the Wiſdom, Faithfulneſs, Righteouſneſs, and Mercy of God; ſuch Sights of his reconciled Face, and ſuch Taſtes of his Fatherly Love to us in Chriſt, as that we could quietly ſubmit to his Holy Will, and be well ſatisfied with all his Diſpenſations towards us. So much for this Firſt Particular.

II. The Diſciples of Chriſt, under the Afflictions which they meet with in this World, are apt to be troubled in their Hearts, to be diſquieted in their Minds, to be dejected and diſcouraged. It was ſo with Holy *David*, Pſal. xliii. 5. *Why art thou caſt down, O my Soul! Why art thou diſquieted within me!* He was ſenſible of his Afflictions, and that diſquieted him, and caſt him down. God's People are ſubject to ſuch Diſquietments, becauſe they are Fleſh and Blood, ſubject to the ſame Paſſions *, made of the ſame Mould, ſubject to the ſame Impreſſions from without as other Men, and their Natures are upheld with the ſame Supports and Refreſhments as others, the withdrawing and Want of which, affecteth them as well as others. And beſides thoſe Troubles they ſuffer in common with others, by

* *James* v. 17.

reaſon of their being *called* out of the World, the World *hates* them *, and are therefore more expoſed to Tribulation than others, and therefore are apt to be caſt down, and diſcouraged: This our Lord foreſaw would befal his Diſciples after his Departure from them; and therefore he counſels them againſt the ſame: *Let not your Hearts be troubled.*

Queſt. But it may be demanded, *Whence ariſeth this* Heart-Trouble, *and Diſquietment of Mind, under Afflictions?*

Anſw. There are many Cauſes of it, which is neceſſary for us to know, that ſo, knowing the Cauſes, we may the better find the Cure. There are Outward and Inward Cauſes.

Firſt, Outward Cauſes. And the firſt may be God himſelf. He ſometimes withdraws the Beams of his Countenance, with holds the Senſe of his Love, hideth his Face from his Children †, (which the Saints in Scripture ſo bitterly complain of, and ſo earneſtly pray againſt) whereupon the Souls, even of the ſtrongeſt Chriſtians are diſquieted. This cauſed Trouble to the Soul of Jeſus Chriſt himſelf ‡. When a poor Child of God, together with his Affliction, apprehends God to be his Enemy, and that his Troubles are mixed with God's Diſpleaſure; and it may be his Conſcience tells him, that God hath a juſt Quarrel againſt him ‖, becauſe he hath not walked ſo holily, ſo humbly, ſo evenly, and ſo ſtrictly with

* *John* xv 19. † *Iſa.* xlv. 15. *Job* xxxiv. 29. ‡ *John* xii. 27. *Pſal.* xiii. 1. *Ibid* xxxvii. 9. *Ibid* xxx. 7. *Ibid* lxix. 17, *&c.* ‖ *Pſal.* xxxviii. 3, 4, 5, 6, 7.

with God as he might, had he been more watchful, careful, and circumſpect; and that he hath not renewed his Peace with God as he ſhould, and might have done; and this Senſe of God's Diſpleaſure, puts a Sting into all his Afflictions, and this cauſeth Trouble of Heart, and Diſquietment of Mind. And juſtly may ſuch a Soul be troubled, that hath ever felt the *Joys of God's Salvation* *, the ſweet Influences of his Love, that hath *taſted that the Lord is gracious* †, *ſeeing that in his Favour is Life, and his Loving-kindneſs is better than Life itſelf*, Pſal. xxx. 5. lxiii. 3.

Secondly, The Devil is the Cauſe ſometimes of the *Heart-Trouble* of God's Children. For he being a curſed Spirit, caſt out of Heaven, full of Diſquietment himſelf, labours all he can to trouble and diſquiet others; to bring others (as much as in him lies) into the ſame curſed Condition with himſelf: He being caſt out of *Paradiſe* himſelf, envies us the *Paradiſe* of a good and quiet *Conſcience*; for that is our Paradiſe until we come to Heaven: And this Paradiſe a poor Child of God may poſſeſs in a *Priſon*, in a *Dungeon*, on a *Dunghil*.

Two main Deſigns the Devil hath upon Men; the one is, if poſſibly, by all imaginable Sleights, Temptations, and Inticements, he may keep Men in a Courſe of Ungodlineſs, to hinder them from coming to Chriſt by *Faith* and *Repentance*, to deter them from his holy Ways. And when he cannot proſper in this, but that unſearchable rich and Free-Grace takes hold of ſome poor Souls, and they are ſnatched out of

* *Pſal.* li. 12. † *Ibid* xxxiv. 8.

Hands, their Captivity led Captive by that *mighty Redeemer*; then all the Devil's is, to hinder their Comfort, and to interrupt their Peace, and to make their Way to Heaven as hard and uncomfortable to them as poſſible, purſuing them with all dejecting and Heart-troubling Temptations.

Thirdly, Wicked Men are alſo *active* in the troubling of God's People; they are, indeed, the true Troublers of God's *Iſrael*. They load God's People with Reproaches: And there is nothing that the Nature of Man is more impatient of, than Reproaches; for there is no Man ſo mean, but thinks himſelf worthy of ſome Reſpect: Now a reproachful Scorn ſhews an utter Diſreſpect of a Man, which flows from the very Superfluity of Malice. *Reproach hath broken my Heart*, ſaith *David*, Pſal. xcvi. 20. And nothing more doth he complain of than Reproach; and nothing more are God's People liable to than this. Theſe are the Cauſes from without.

Secondly, There are alſo Inward Cauſes of *Heart-Trouble* and Deſpondency: When God's People are in Affliction, moſt Times that black Cloud of *Melancholy* alſo ſurrounds them, and Darkneſs makes Men fearful and dejected.

There are many Cauſes within ourſelves: As, *Ignorance* of God, and of Chriſt, of the Covenant of Grace, of the Name of God *: They that know God's Name, will truſt in him, and not be dejected †. Alſo, *Forgetfulneſs* of God, and of what he hath done for us. We forget God, when we are afraid of Men.

* *Exod.* xxxiv. 6, 7. † *Pſal.* ix. 10.

Men *. Our *Over-looking*, and paſſing by the many Comforts we enjoy, even while we are under Affliction; taking little Notice of our *Mercies*, but let them be all ſwallowed up in our *Miſries*; as *Abraham*, becauſe he had no Heir †; and *Rachel*, who ſaid, *Give me Children, or I die* ‡: Though ſhe had all other earthly Comforts, yet the Want of this *one* ſo troubled her, that all the *reſt* ſeemed nothing.

It is an evil Thing for us to be wedded to our own Wills. None more ſubject to Diſcontent, than thoſe who would have all Things after their own Way, and are mere Strangers to Self-denial. Likewiſe *Falſe Apprehenſions* of Things, cauſe *Heart-Trouble*; to think God hates us, becauſe he corrects us; and when he takes from us, that it is all in Wrath.

Another common Cauſe, is our own *Watchleſſneſs* and Careleſſneſs, our Neglect of keeping our Hearts ‖ and Conſciences pure and clean; and in Time of Affliction, theſe former Neglects of Duty come to our Minds; then Conſcience awakes, and tells us our former Faults, and this brings Trouble of Heart §.

Moreover, *Unneceſſary Scruples* cauſe Diſquietneſs, Solitarineſs, Idleneſs: When Perſons will not do what is needful, they are troubled with that which is needleſs; and Idleneſs tempts the Devil to tempt us and trouble us: If we cannot find Work for ourſelves, the Devil will make Work for us.

Alſo when we are guilty of *neglecting doing Good* to others, as to our *Relations*, not reproving,

* *Iſaiah* li. 12, 13. † *Gen.* xv. 2 ‡ *Ibid* xxx. 1. ‖ *Prov.* iv. 23. § 1. *Kings* xvii. 18.

proving, admoniſhing, or encouraging them as we ought, or have neglected to receive that Good from them that we might; but now they are dead and gone, and we can no more do any Good to them, nor receive any from them; this hath troubled many on their Sick and Death-beds *.

Inconſtancy, Wavering in the Ways of God, will alſo breed Diſquiet. And our *inordinate Love* of Creature-Comforts, our ſetting our Hearts on Friends, Eſtates, and the like, letting out our Hearts on Husbands, Wives, Children, &c. This is to build Caſtles in the Air, expecting Contentment in and from thoſe Things that cannot yield it.

Alſo, *Multitude of Worldly Buſineſs*, and too much *poring* on our Afflictions, and *forecaſting* the *Events* of Things. You ſee what a Crowd of Cauſes here be within ourſelves of Diſquiet and *Heart-Trouble*.

The *Third* Particular propoſed, is, What is this *Heart-Trouble* which Chriſt here forbids his People, and that he would fortify them againſt?

Anſw. This *Heart-Trouble* is ſuch a Senſe of Evils felt or feared, as creates to us Heart-Diſquietment, Dejection, Deſpondency, depriving us of that Tranquility, Peace, and Comfort which we had in ourſelves, or otherwiſe might have. It is ſuch a Diſturbance of our Paſſions, ſuch a Storm and Tempeſt in our Spirits, as cauſeth inward Motions, Emotions, and Commotions of Mind, putting all Things in the Soul out of Order; and it carries in it ſeveral evil Things, as follow:

Firſt,

* *Gal.* vi. 10.

First, Sinful Sorrow, Worldly Sorrow. When Chriſt had told his Diſciples that he would leave them; and that after he was gone, they ſhould be expoſed to hard and heavy Things from the World, bitter Perſecution for his Name-ſake; then Sorrow filled their Hearts, *John* xvi. 1, 2, 3, 4. 5. 6.

God's own Servants, Chriſt's own Diſciples may have their Hearts filled with Sorrow; againſt this our Lord commands many Preſervatives in this *Sermon*. The Ground of this Sorrow is from ourſelves, from our own Hearts, though Satan will have a Hand in it, and it comes not from *Humility*, but from *Pride*; becauſe we cannot have our Wills, therefore we are diſcontented. We may thank our ſelves, not only for our Troubles, but for our over-much troubling of ourſelves in our Troubles. If we ward and guard againſt this Worldly Sorrow, our Troubles would not lie ſo heavy on us as they do *: For, as the Joy of the Lord doth raiſe and ſtrengthen the Soul, ſo doth Sorrow deject and weaken it: Sorrow and Grief doth lie like Lead to the Heart, cold and heavy, and ſinks it downward ſtill: Sorrow contracteth and draweth the Soul into itſelf, from that Communion and Comfort it might have with God and Man; and it weakeneth the Execution of the Offices of it, becauſe it drinketh up the Spirits, it melteth the Soul †, it cauſeth it to drop away. Yea, in this kind of *Heart-Trouble*, God's own People are many Times more exceſſive than others.

* *Nehem.* viii. 10. † Pſal. cvii. 26.

1. Becauſe many Times their Burthens are greater, their Temptations, Deſertions, Trouble for Sin greater: As their Joys are unſpeakable and glorious, ſo their Sorrows are ſometimes above Expreſſion. Common natural Courage will carry a Man through other ſingle Afflictions: But *Sin* is a heavier Burthen than *Affliction*, and the *Wrath* of God, than the *Wrath* of Man.

2. They have a greater Senſe than others, their Hearts being made tender by *Religion*; they have alſo a clearer Judgment than others, and ſee more into the Nature of Things than others; they ſee a greater Evil in *Sin*, and in the *Diſpleaſure* of God, than others: They value God's Favour more than others; therefore when he hides his Face, they cannot but be troubled. They obſerve more of the Diſpleaſure of God in afflictive Providences than others do, and therefore they have more Sorrow.

3. They have more tender Affections than others, the *New* Heart is a ſoft Heart: A Stamp is ſooner ſet upon *Wax* than upon a *Stone* *. A Wicked Man hath more Cauſe to be troubled than a Godly Man; but he is not a Man of that Tenderneſs and Senſe, and therefore is not ſo affected, either with God's Dealings with *him*, or with his Dealings with God.

Thus we find often in Scripture good Souls depreſſed with Sorrow. *David* ſaid, he was *like*

* *Pſal.* cii. 3. *Ibid* xxxii 4. *Job* xxx. 30. *Lam.* v.

like a Skin-bottle in the Smoke, all wrinkled and dried up. Read *Pſal.* xxxviii. and xxxix. 11. *When Thou with Rebukes doſt correct Man for Sin*, (that is, by Sickneſs, Death of Relations, and other Loſſes) *Thou makeſt his Beauty* (that is, of his Outward Man) *to conſume away like a Moth*; whereas the Beauty of the *Soul* grows fair by Affliction, but that of the *Body* is blaſted. Age, Sickneſs, Loſſes, will make the Beauty of the *Body* to *fade*, but that of the *Soul* to *ſhine*, 2 Cor. iv. 14. *Though our outward Man doth decay and periſh, our inward Man is renewed Day by Day.* But for worldly Sorrow; that, too often, not only weakneth the Body, but alſo cauſeth *Heart-Trouble. A merry Heart doth Good like a Medicine, but a broken Spirit drieth the Bones*, Prov. xvii. 22

Queſt. But is this worldly Sorrow lawful and commendable?

Anſw. No ſurely; for there are many Evils in it, which we ſhould avoid. As,

Firſt, Impatience and Murmuring againſt God; that is an Effect of immoderate Sorrow: When our Wills are croſſed, we cannot bear it, for want of Self denial.

Secondly, Quarrelling at Inſtruments.

Thirdly, Uſing indirect Means for our Relief. It is better to *pine away* in our Afflictions, than to be *freed* from them by ſinning.

Fourthly, Deſponding and diſtruſtful Thoughts of God. *Is his Mercy clean gone? Will he be favourable no more?* Pſal. lxxvii. 7, 8.

Fifthly, Queſtioning our Intereſt in God, meerly becauſe of the Affliction upon us *. *Judges* vi. 15. *If God be with us, why is all this befallen us?* Not conſidering, how hard ſoever God dealeth with his People, yet he loveth them, *Heb.* xii. 6.

Sixthly, Sometimes Atheiſtical Thoughts do ariſe, as if there were no *God*, no *Providence*; as if it were in vain to ſerve the Lord †.

Seventhly, This worldly Sorrow indiſpoſeth to all good Duties; it makes a Man like an Inſtrument out of Tune, or a Bone out of Joint; which makes the Body move both uncomely and painfully: It unfits for Duty to God and Man.

Eighthly, It makes a Man forget former Mercies, and overlook preſent Mercies; all is nothing under preſent Sufferings. *Give me Children, or elſe I die.*

Ninthly, It makes us unfit to receive Mercies, and to embrace the beſt Counſels; ſuch Plaiſters will not ſtick, they refuſe to be comforted, *Pſal.* lxxvii. 2.

Tenthly, It diſpoſeth us to receive any Temptation: Satan hath never more Advantage than upon Diſcontent.

Eleventhly, It hinders *Beginners* from coming into the Ways of God.

Twelthly,

* *Rev.* iii. 19. † *Pſal.* lxxiii. 13.

Twelfthly, It rejoiceth and hardneth the Wicked, and it grieves and damps the Spirits of our Friends. All theſe, and many more Evils, are in worldly Sorrow.

Therefore, this Evil *Tempter* we muſt labour againſt, and not ſuffer ourſelves to be dejected in Sickneſs, Contempt in the World, Loſs of Friends and Relations, Loſs of Honour, and earthly Intereſt: May *we* only think to be exempted from Chaſtiſements, whereof *all* God's Children are Partakers * ? And muſt God make a *New* Way to Heaven for *us*? Or, Do we think it *beſt* for us to live here for ever, in Eaſe, and Plenty, and Honour, and never ſee a Change? No, ſurely, it is in vain to think ſo: It becometh us betimes, to prepare for Croſſes. None ſo ſtrong, lively, and brisk now, but they ſhall ſhortly wither and decay. None hold their Heads ſo high now, but they muſt ſhortly lay them down in the Duſt. We, and our dearest Relations muſt part.

It would be our Wiſdom, to turn the Stream of our Sorrow for Loſſes and Croſſes, into Godly Sorrow for Sin, then it will run in its right Channel. Let our Sins lie heavy upon us, and then our Afflictions will lie light: Let us grow weary of our Sins, not of our Sufferings †. *God doth not afflict willingly, nor grieve the Children of Men* ‡. Let us conſider alſo, the real ſpiritual Benefit of Afflictions: God aims at our *Profit* ‖; and in good Time, in the beſt Time he will ſend Deliverance. And be ſure, thoſe

* *Heb.* xii. 10. † *Matt.* xi. 28. ‡ *Prov.* iii. 11. *Lam.* iii. 33. ‖ *Heb.* xii. 10.

that are not unmindful of their Duty, God will not be unmindful of their Safety.

But that which ſhould moſtly affect us, and make us take heed of immoderate worldly Sorrow, is, to conſider, That this kind of Sorrow of Heart, is God's Curſe, imprecated on God's Enemies; *Lam.* iii. 65. *Give them Sorrow of Heart, thy Curſe.* As godly Sorrow is God's *Bleſſing*, a Grace of God's Spirit, a Fruit of the Covenant of Grace, and a Fruit of Faith *; ſo worldly Sorrow is God's *Curſe*, and a bitter Fruit of *Unbelief*. They that ſorrow for Sin ſhall be comforted †: But they that mourn immoderately for outward Loſſes, there ſhall be none to comfort them. This is the firſt Piece of *Heart-Trouble* which Jeſus Chriſt hath forbidden. *Let not your Hearts be troubled*; that is, Not filled, and overcome with worldly Sorrow: Whatever your Loſſes and Croſſes be, let not your Sorrow go beyond its lawful Bounds; take heed, *Let not your Hearts be troubled.*

Secondly, Another Piece of *Heart-Trouble*, is, ſinful *Fear*. And againſt this Diſtemper alſo Chriſt counſelleth his Diſciples; *Let not your Heart be troubled, nor let it be afraid*, Ver. 27. As if he had ſaid, Let not that Diſtemper of baſe ſaviſh Fear ſeize your Hearts.

This *Fear* is a Paſſion, or rather a Perturbation of Mind, whereby, upon the Senſe of approaching Evils, the Mind is diſcompoſed and diſordered, and the Heart troubled and dejected.

This *Fear* is a *Tyrant* where it comes, and it tyrannizes where it prevails: As *Job* iv. 14, 15. We

* *Ezek.* xxxvi. 31. Zech. xii. 10.

† *Matt.* v. 4.

We read how it prevailed over that famous *Believer*, the Father of Believers, *Abraham*, to his Prejudice, and to the Diſcredit of his Religion; who, through Fear, denied his Wife once and again, *Gen* xii. and *Gen*. xx. And good *Iſaac* was taken in the ſame Fault, *Gen*. xxvi. This Fear troubles Mens Peace, and diſquiets their Minds, that they are ſaid ſometimes to be like the Leaves of the Foreſt; and this Fear is often forbidden to *Abraham*, Gen. xv. 1. And to *Iſaac*, Gen. xxvi. 24. And when *Iſrael* was in the greateſt Dangers that ever Men were, they were forbid to Fear, *Exod*. xiv 13. *Iſa*. viii. 12. chap. xli. 10. And in the New Teſtament, our Lord ſtrongly cautions againſt this Fear, *Luke* xii. 4, 32. *Rev*. ii. 10. *Fear none of thoſe Things which thou ſhalt ſuffer*. Slaviſh Fear troubles the Heart more than any Thing.

Object. But may we not fear God's Judgments? Did not good *Joſiah* tremble at them? And did not holy *David* ſay, in *Pſalm* cxix. 120. *I am afraid of thy Judgments*.

Anſw. Doubtleſs, it is our Duty ſo to do: When we ſee the ſame Sins abound, for which God hath executed his Judgments in former Times, we ought to lay them to Heart, and to be affected, *Jer*. vii. 12. chap. iii. 7, 8, 9, 10. *Luke* xvii. 26, *&c*. *Remember* Lot's *Wife*, ſaid our Lord. So, 1 *Cor*. x. 2 *Pet*. ii. 9. *Rom*. i. 18. *Dan*. ix. 5. *Zeph*. iii. 6, 7. a remarkable Scripture.

Although it went well with *Nehemiah* himſelf, yet he had a ſad Reſentment of the State of *Jeruſalem*, Neh. i.

God's

God's People have tender Hearts. Wicked Men have Hearts of Stone; when God ſmites them, they are not grieved, *Jer.* v. 3.

But we muſt diſtinguiſh of Fear.

Firſt, There is a *natural* lawful Fear, when Evils are approaching to our Bodies, or Names, or Friends, or the like, Dangers are apparent, 'tis natural to fear. This was in the beſt Men in the World; it was in Chriſt himſelf, *Mark* xii. 14, 15. Alſo it is ſaid, *He feared, and was ſore amazed*, Mark xiv. 33. yet without Sin.

Secondly, There is a lawful, filial Fear of God's Judgments, which ariſeth from the Conſideration of the Evil of Sin, and of God's Righteouſneſs; of his Hatred of Sin, and his Wrath againſt it; which Fear produceth *Repentance, Self-Examination, a Turning to God* with our whole Hearts, thorough Reformation, and an Endeavour to ſecure ourſelves in God's Covenant, and to hide ourſelves, *Prov.* xxii. 3. *A prudent Man foreſeeth the Evil, and hideth himſelf.* A ſtriving to get into Chriſt, and to get clear Evidences of God's Love to us in Chriſt: I ſay, ſuch a Fear, that worketh theſe Effects, is a great Duty.

Thirdly, There is a baſe ſlaviſh Fear of approaching Evils, ariſing from our Miſ-apprehenſions of God; producing in us *unworthy Thoughts*, ſinking into *Deſpondency*, and inciting to *Murmuring*, and Impatience, and putting us upon ſinful Shifts, the Uſe of unlawful Means to prevent or eſcape Dangers; a Fear of Deſpondency, a vexatious, diſtracting Fear, that drives from God, and unfits for Service: A tormenting, diſquieting

quieting Fear, that unſettles, and diſcompoſeth our Minds. diſturbs our Peace, ſuſpends our Acts of Faith, and diſpoſeth us to Diffidence, Diſtruſt, and Impatience: This is the Fear that Chriſt would not have his Peoples Hearts troubled with.

Fourthly, Another Piece of *Heart-Trouble*, is *Care*, vexatious, diſtracting Care, which our Lord would not have his Diſciples trouble themſelves with; and therefore he uſeth ſo many powerful Arguments to diſſuade them from it, *Matt.* vi. from Verſe 25, onward *.

1*ſt*, He aſſures us, it is God that takes Care for our bodily Life, we truſt him with that; how much more ſhould we for Food and Raiment.

2*dly*, Saith he, Your Father takes Care for the Fowls, and provides for them, *Are ye not much better than they?*

3*dly*, He clotheth the Lillies, *and will he not clothe you?*

4*thly*, You cannot, by all your Care, make your Condition better than God hath appointed it ſhall be, Ver. 27.

5*thly*, Your Heavenly Fathey knows you want all theſe Things.

6*thly*, They that are ignorant of God, and of his fatherly Care and good Providence, that have no God to care for them, they trouble themſelves with thoſe Cares; therefore you ſhould not do ſo, who have an Heavenly Father that dearly loves you, and looks after you.

7*thly*, You have the Promiſe of the Faithful God, to have all Neceſſaries provided for you, while you make it your Care to ſerve, pleaſe, and

* *Pſal.* civ. 21, 27, 28.

and truſt in him. Ver. 23. *All theſe Things ſhall be added unto you.*

8*thly*, We have no Cauſe to be thoughtful for Time to come, becauſe every Day brings Evil enough with it; and therefore it is no Wiſdom to perplex ourſelves with Cares, Ver. laſt.

So again, *Luke* xxi. 34. *Phil.* iv. 6. *Be careful for nothing* *: Our Lord alſo ſhews us how prejudicial ſuch Cares are to our *Profiting* by the Word †. And expreſsly commands us, To *caſt our Cares upon him, for he careth for us* ‡.

Fifthly, *Deſpondency* of Spirit, Dejectedneſs, Diſtruſt, Diſcouragement, are other Pieces of *Heart-Trouble*. Such as was in *David*, Pſal. cxii. 3, 4, 5. cxliii. 4. xlii. 5. Caſting-down breeds Diſquietment, becauſe it ſprings from *Pride*, which is a turbulent Paſſion; and every Thing that croſſeth and diſappoints it, cauſeth a Combuſtion in the Mind: When a Man cannot come down, and ſtoop to that Condition that God caſts him into, then he is diſcontented; and this comes from his *Pride*.

A Chriſtian ſhould be very careful to keep up his Spirits, when his Condition in the World falls down. Could we but bring our Minds to our Conditions, to like and be pleaſed with our Conditions; as being certainly perſuaded, that our preſent Condition is beſt for us; it would be all as good, all as well, all as comfortable to us, as if we could bring our Condition to our Minds; for one of theſe muſt be done, or elſe we ſhall never be free from *Heart-Trouble* while we live. Either our

* *Mark* iv. 19. † *Luke* viii. 12. *Pſal.* lv. 22.
‡ 1. *Pet.* v. 7.

our Minds muſt be brought juſt even to, and ſuited and compliant to our Conditions, be it Sickneſs, Poverty, Shame, Priſon, *&c.* or, our Conditions muſt be ſuited juſt even to our Minds. We have a Mind to Health, to Liberty, *&c.* we muſt have them, or we are troubled. Now this *latter* is wholly and altogether out of our *Power*, we cannot *add one Cubit to our Stature*. It is the Lord that appoints all our Conditions for us; we cannot make our Conditions happy, honourable, *&c.* of ourſelves, and without God: But the *former* is in our *Power:* By the Help of God's Spirit of Grace, we may bring our Minds to our Conditions *: It is an holy Art, attainable in the Uſe of God's Means. Contentment in, and with our Condition, is the bringing of our Minds to our Conditions, to lie even, and ſuitable, and ſquare one with the other; and this is, as I ſaid, an holy Art, attainable by Chriſtians, *Phil.* iv. 11. St. *Paul* had learned it †, and ſo may other Chriſtians. It is the Suitableneſs between our Minds and our Conditions, that breeds Quiet and Content: And if we have not Quiet in our own Minds, all outward Comforts will do no more Good, than a Silken Stocking to a Scabbed Leg; or a Golden Slipper to a Gouty Foot.

Now, it is only God that can, but never will (except in Wrath) bring any Man's Condition to his Mind; for then his Condition ſhould be changed almoſt every Moment; ſo mutable is Man's Mind: God will not bring the Condition of the Wicked to their Mind (except in Wrath, as was ſaid;) for, as their outward Proſperity doth

* 1 *Tim.* vi. 8. *Heb.* xiii. 5. † 1 *Tim.* vi. 6.

doth encreaſe, ſo do their Deſires after more: And the Wiſe Man tells us, *The Eye is never ſatisfied with ſeeing* *. And the more they have, the more they crave. *They can never have enough* †. And for the Godly themſelves, they are not ſo free from Covetouſneſs, as they ſhould be; but ſtill need to learn this Leſſon of Contentment, and to be learning of it all their Days. And moſt commonly, if not always, God, by his Grace, brings their Minds to their Conditions; and not their Conditions to their Minds. And for this wiſe *Agur* prays, *Prov.* xxx. 9 Two dangerous Extreams he prays againſt; the one is *Poverty*, that would breed Diſcontent, in that his Mind would be below his Condition, debaſed to vile and ſinful Practiſes, as Stealing, *&c.* The other is *Riches*; that would breed Diſcontent, in that his Mind would be above his Condition, and that would lift him up to baſe Pride, and Forgetfulneſs of God: Therefore he begs a Suitableneſs and Conveniency between his Mind and Condition: *Feed me with Food convenient.*

Certainly, we ſhall never be free from *Heart-Trouble*, 'till our Minds be brought ſuitable to our Conditions, and ſuch a Frame would prevent *Caſting-down* in Time of Affliction. To like our Condition. to be pleaſed and ſatisfied with it, and with the Holy Will of God in it; that is, to be content, content with Sickneſs, Poverty, Shame, Priſon, Loſs of Relations and Friends, *&c.* In a Word, When *our Wills* lie even with *God's Will* (as in all Reaſon they ſhould) and our Minds lie even with our Conditions, then have we inward Peace and Tranquility,

Quietneſs.

* *Eccleſ.* iv. 8. *Ibid* v. 10. † *Iſa.* lvi. 11.

Quietneſs and Contentment, and never till then: Then Sickneſs is as good as Health; and Poverty as good as Riches; and a Priſon, *&c.* And this is that bleſſed Frame of Spirit we muſt labour for, and we ourſelves ſhall have the Sweetneſs of it: Otherwiſe, it is in a Man's Mind, as it is with the Body, when Bones are out of Joint *, there is nothing but Pain and Trouble; but this bringing of our Minds to our Conditions, is the Setting of the Bone again. Caſting down ourſelves, Deſpondency, Diſcouragement, which ariſe from Diſcontent, are great Pieces of *Heart-Trouble*.

This Diſtruſt of God's Providence is a grand Evil, when we think we cannot live, unleſs we have a greater Portion of earthly Things; and this ſets us upon carking Cares; we know not how we and ours ſhall be provided for, *&c.* Now this we may cure, by caſting ourſelves upon God's Promiſes †. 1 *Pet.* v. 7. *Pſalm* xxxiv. lxxxiv. 11. *Heb.* xiii. 5. Let us caſt ourſelves on God's Providence: Will he provide for *Ravens*, and clothe *Lillies*, and neglect his own Children? It cannot be imagined.

Earthly Things are but a vain Shew; they can give us no Joy of Heart, nor Peace of Conſcience; they cannot add one Cubit to our Stature, nor one Moment to our Lives.

Moreover, this happy State of Mind is *attainable* ‡. *Eli* had it, 1 *Sam.* iii. 18. and *David*, 2 *Sam.* xv. 25, 26. *It is the Lord, let him do what ſeemeth him good.* Therefore let us labour for ſuch a Spirit; ſuch a contented Frame of Mind

* *Pſal.* xliii. 5. † *Ibid* lv. 22.
‡ *Pſal* xxxix. 9. *Phil.* iv. 12, 13.

Mind is worth a Kingdom: Without it *Godliness* itſelf is not great *Gain:* It muſt be laboured for; *Paul* ſaid, He had learned it; it was a *hard* Leſſon, but *ſweet* when learned.

Fifthly, *Perſecution* may cauſe *Heart-Trouble*; when Men are *offended*. *Matt.* xiii. 21. When *Peter* was an *Offence* to Chriſt, he was a Trouble to him. Our Lord did on Purpoſe fortel his Diſciples what Perſecutions they ſhould undergo, that they might not be offended †; *fore-warned*, *fore-armed*. It is a bleſſed Thing not to be offended at Perſecution for Chriſt. He foretold his Diſciples, the Night before his *Paſſion*, that all of them ſhould be offended at him that Night †: Which came to paſs; for one of them openly *denied* him, and the reſt *forſook* him and fled. To be troubled at Perſecution for Chriſt's Sake, is to be the Croſs of Chriſt; and that he would not have his Diſciples to be by any Means, *Mark* viii. 38.

Object. But is it not ſaid *Pſal.* cxix 165. *Great Peace have they that love thy Law, and nothing ſhall offend them?* How then come the People of God to be offended?

I anſwer, They that truly love God's Law, becauſe they love God, ſuch ſhall have Peace with God, and with their own Conſciences; and that is great Peace, and nothing ſhall offend them; that is, much trouble them, ſince they have Peace with God, and with their own Conſciences: Outward Loſſes and Croſſes are eaſily borne, they ſhall make no Breach upon their Inward Peace. They that have this Character of God's Children, will not be ſtumbled at God's Diſ-

* *Matt* xxvi. 31, 56. † *John* xvi. 1.

Diſpenſations, let them be never ſo croſs to their Deſires *; becauſe they have a God to fly unto in all their Troubles, and a ſure Covenant to reſt upon: Therefore the Reproaches caſt on them, and on the Ways of God, do not ſcandalize them for they have found God in that very Way which others ſpeak evil of; they are not ſo offended by any Thing that attends the Way of God, as to diſlike or forſake that Way. Nevertheleſs, *we muſt take heed that we be not offended.*

Sixthly, *Temptations* from Satan may cauſe *Heart-Trouble* and Vexation: Satan's Suggeſtions, his fiery Darts, theſe tormenting Thoughts which he caſts into the Minds of Chriſt's Diſciples, create to them much Diſturbance and *Heart-Trouble*. So ſoon as any Man is plucked out of the Devil's Hands, by the mighty Power of Chriſt's Spirit, he falls upon him ſpeedily with all his Force, to trouble ſuch a Soul and vex it; ſo that he ſhall enjoy little Peace if Satan can hinder it. So long as the Devil keeps *Poſſeſſion* in the Soul †, he keeps all in Peace, (a ſad Peace!) But when a *ſtronger* than he comes, and caſteth out this ſtrong Man armed, then Satan rageth, to recover his loſt captive Soul, and vexeth that Soul with all his Temptations: But let not this break your Peace, nor cauſe *Heart-Trouble*. As Chriſt hath overcome the World, and therefore bids his Diſciples to *be of good Chear*, John xvi. 20. ſo hath he alſo overcome the Devil; he hath trodden this Serpent under his Feet already, and this Prince of Peace will tread him under your Feet alſo ſhortly: Therefore, *let not your Hearts be troubled.*

Seventhly,

* *Sam.* xxiii 5. † *Luke* xi. 21, 22.

Seventhly, Deſertion; another, (and not the leaſt) Piece of *Heart Trouble*; this may be the Caſe of Chriſt's Diſciples. We read of the Saints complaining that God had *forſaken* them; and when he hideth his Face, they cannot but be troubled.

Sometimes God doth but ſeem to hide his Face, *Iſaiah* xlix 14, 15. When God takes their earthly Comforts from them, and ſuffereth ſharp and bitter Afflictions to befal them; and though they cry unto him, he doth not remove them, then they think that God hath forſaken them.

Sometimes God doth really forſake his People, as to the Senſe of his Favour, *Iſaiah* liv. 7, 8. *For a ſmall Moment have I forſaken thee. In a little Wrath I hid my Face from thee for a Moment.* And this is either by *with-holding* Comfort from them, which they cry for; or by *with-drawing* that Comfort from them which they had. Compare *Pſal.* li. 11. and lxxvii 1, 2, 3, 23. Yet here God ſupported and ſuſtained his Servant's Soul with Grace: Many Times, when God's People have *leaſt Comfort*, they have *moſt Grace, moſt Humility, Patience, Self-denial, Thirſtings after God, Heavenly-mindedneſs*, &c. * God's People may loſe the Senſe of his Love, but never loſe his Love, for that is everlaſting. But to loſe the Senſe of his Love, is a grievous Trouble to a gracious Soul, that hath taſted and felt the Love of God and his Favour; for their great Happineſs is to have the Favour of God: *In his Favour is Life*, and *his Loving-kindneſs is better than Life*: This is the Joy of their Lives [*Pſal.* cxix. 135,] which *David* ſo earneſtly prayed God for. Now ſuch

* *Pſal.* lxxx. 3, 7. 19. *Ibid* lxxxiii. 3.

ſuch as found this, muſt needs be troubled when they loſe it.

Two Things chiefly cauſe God to hide his Face from his People.

1. When their Hearts are too much ſet upon, and carried out after earthly Comforts; fleſhly Delight, and Confidence in earthly Things, provokes God to hide his Face: When a Man ſmil s ſo much on the World, and gives it ſo much Room in his Heart, God frowns, and is offended, that the *Gift* ſhould be ſo much loved, and the *Giver* ſo neglected and forgotten.

2. When their Hearts are let out too little after God, and there grows a *Strangeneſs* between God and them, and they begin to grow cold, dull, and dead in Duty, then God withdraws and hi es himſelf *, compared. But no Affliction like this; this diſquieteth and dejecteth the People of God indeed. And as all the Candles in the World cannot make it Day when the Sun is ſet; ſo all the Comforts in the Wo.ld cannot rejoice ſuch a Soul, nor can there be any Day in ſuch a Soul, until *the Sun of Righteouſneſs ariſe there with Healing in his Wings* †.

So much for this Third Particular, ſhewing what this *Heart-Trouble* is, which our Lord here forbids his Diſciples; namely, *Worldly Sorrow, Sinful ſlaviſh Fear, Diſtracting Care, Deſpondency, Dejectedneſs of Spirit, Diſtruſt, Offence at Perſecution for Chriſt's Sake, Satan's Temptations*, and *Spiritual Deſertions*; all which may either be the Cauſes, or the Parts and Pieces of *Heart-Trouble*, which muſt be avoided.

The

* *Cant.* 2, 3, 5, 6. † *Mal.* iv. 2.

The Fourth Particular to be opened, is to ſhew, That *Believing in* God *and in* Chriſt, *is the beſt Antidote againſt this ſinful* Heart-Trouble: Chriſt propoſeth it as a ſpecial Remdy.

Queſt. But how is it ſo?

Anſw. To anſwer this, I ſhall endeavour to ſhew theſe Three Things.

1. *What this believing in* God *is, which our* Saviour *here grants that they had:* Ye believe in God.

2. *What it is to believe in* Chriſt: Believe alſo in Me

3. *How that this Faith acted on* God *and* Chriſt, *is the beſt Remedy to prevent and cure* Heart-Trouble, *in all thoſe ſeveral Parts of it I have mentioned.*

1. *What this Faith in* God *is?* Briefly, the Apoſtle tell us, *Heb.* xi. 6. It is to believe that God is, that there is a God, an *Infinite, Firſt,* and *Beſt Being*; to believe that God is *That, All that,* which He hath revealed Himſelf in his Word to be, *viz.* That He is an *All-ſufficient, Almighty, Only Wiſe* God; a *Righteous, Gracious, Merciful* God; an *Holy* God; a *Loving* God. He proclaims his Name Himſelf, *Exod.* xxxiv. 6, 7. *The Lord, the Lord God, Merciful and Gracious, Long-ſuffering, and abundant in Goodneſs and Truth,* &c. To believe that He is *wonderful in Counſel, and excellent in Working* *: That He is the Father of all Mercies, the True and Faithful God, the God of all *Grace,* and of all *Conſolation* †: With many more admirable *Attributes* of God doth the Scripture furniſh us, that we may build our

* *Iſa.* xxviii. 29. † 1 *John* iv. 16. 2 *Cor.* i. 3. *Heb.* xii. 9. *James* i. 17.

our Faith, and place our Truſt in Him, to prevent *Heart-Trouble*, and to cure it when it hath ſeized on us. Whatſoever is revealed of God in his Word, that true Faith believes.

Alſo this Faith in God, is, To believe that *He is a Rewarder of them that diligently ſeek him.*

That He being God *All-ſufficient*, He is able to ſupport, to ſupply, to deliver his People out of all their Troubles; and that He is willing ſo to do, as well as able, for He hath promiſed; and He is a *Rewarder* *, a God that will abundantly, plentifully reward all his ſuffering Ones: *Great ſhall be their Reward in Heaven*, Matt. v. 12. And to believe God to be a *Rewarder*, is to lay hold on his Covenant, wherein he promiſeth ſo to be: *I will be thy God, thy Shield, and thy exceeding great Reward*, Gen. xv. 1. The Sum of the Covenant is, *I will be thy God:* What is that but this, I will do *All* that to thee, and for thee. I will be a *Sun and a Shield to thee* †; I will give thee *Grace and Glory*, and will *withhold no good Thing from thee.* I that am the Infinite, Firſt, and Beſt *Being* of all Things, the *Living Fountain* of all Mercy, the *Original* of all Power and Goodneſs; I will be a God to thee, thy God, thy Father, if thou wilt take Me for thy God, and place all thy Happineſs in Me, and wilt become my Servant, and give up thyſelf ſincerely to Me, to ſerve and obey, to love, fear, and truſt Me only. This is to believe in God, to accept of God for our God, and to yield up ourſelves to him to be his People, *Iſa.* lvi. 46. to chooſe the Things that pleaſe Him; to give our

* 1 *Cor.* xv. 58. *Rom.* ii. 6, 7, 10.
† 2 *Cor.* vi. 17. *Pſal.* lxxxiv. 12.

Hearts, and become his Servants, as *Deut.* xxvi. 17, 18. And ſo God propoſed himſelf to *Abraham*, when he called him, *Gen.* xii. 1, 2, 3. as a *Rewarder*; and more fully, *Gen.* xv. 1. *I am thy Shield, and thy exceeding great Reward*; and ſo *Abraham*'s Faith was to act on God, ſo manifeſted: And, *Gen.* xvii. 1. *I am God All-ſufficient*; All-ſufficient to ſupport thee in thy Way and Work, and All-ſufficient to reward thee in the End, therefore be thou upright and faithful *; let not thy Heart be troubled, whatever Dangers and Difficulties thou meeteſt with in my Way and Work, and what Loſſes ſoever thou ſuſtaineſt for my Sake, believe, *Abraham*, *I am God All-ſufficient*; I will ſufficiently reward thee, thou ſhalt be no Loſer by following and ſerving Me. Alſo *Moſes*'s Faith *had an Eye to the Recompence of Reward*, Heb. xi. 26. And that you may ſee that this is not *legal* and *mercenary*, our Lord Jeſus propoſeth this as an Encouragement to his People, *Matt.* v. 12. *Great is your Reward in Heaven.* And he himſelf took Encouragement from it, as *Heb.* xii. 1, 2. *For the Joy that was ſet before him*, &c.

So that this is to believe in God, to believe that God is really and truly, He is *All that* which he revealed Himſelf to be, and to believe that he is a Rewarder, *&c.* This Faith in God, Chriſt took for granted that his Diſciples had; *Ye believe in God*: Ye believe that God is, and that He is a Rewarder of them that diligently ſeek him. And if ye believe this, *let not your Hearts be troubled*; be not afraid nor dejected, but act your Faith in God, and ſeriouſly conſider what God that is in whom

* *Prov.* xi. 18. *Pſal.* lviii. 11.

whom you believe; and believing alſo your *Intereſt* in that God, that He is your God; this God *All-ſufficient* is your God, you will have no Cauſe to be troubled: Your acting of Faith on God, your God; will prevent and cure your *Heart-Trouble*, and that theſe ſeveral Ways.

Firſt, More Generally.

He that believes in God as his God, believes God is always preſent with him, according to his Promiſes *. In the worſt Times God is preſent with his People. And can there be any Cauſe of *Heart-Trouble* to ſuch Souls as have always the Preſence of God with them, whoſe Preſence makes *Heaven, and* in whoſe *Preſence is Fullneſs of Joy, and at whoſe Right-hand are Pleaſures for evermore* †? Surely, Beloved, this will prevent *Heart-Trouble*, when a Soul can act his Faith, and firmly believe it. God is always preſent with his People, and that for gracious Purpoſes, (and not as a bare Spectator;) to proportion and meaſure out their Afflictions to them, that they may not be above their *Strength*, nor more than *need* ‡. All the Afflictions of God's People are *meaſured* by the Hand of a moſt Wiſe, moſt Merciful, and Gracious God: All the Malice of Men and Devils cannot add a *Drachm* to the Weight, nor a *Drop* to the Meaſure, beyond God's Appointment. He is preſent to order and fix the *Time* of our Sufferings ‖, it is an *Hour of Temptation:* It is our loving Father that ſets up the Glaſs of the Time of our Troubles; He appoints their *Beginning*, their *Duration*, their *End*; He holds the Glaſs in his own Hand. All the

* *Iſa.* xli. 10. *Ibid* xliii. 2. *Heb.* xiii. 5.
† *Pſal.* xvi. 11. ‡ 1 *Cor.* x. 13. ‖ 1 *Pet.* i. 6. *Iſa.* xxvii. 8.

Powers on Earth cannot bring Trouble on us, 'till the Hour come, 'till the appointed Time, nor continue our Troubles longer than his Time: *The Rod of the Wicked ſhall not reſt on the Lot of the Righteous* *. God is preſent to mix ſome *Comforts* † with the Croſs, thereby to allay the Bitterneſs of it; preſent to ſupport the Soul with inward Strength, *Pſal.* cxxxviii. 3. *Thou ſtrengtheneſt me with Strength in my Soul:* Preſent to ſanctify Afflictions for Good, and at length, in his good Time, which is the beſt Time, when He hath perfected his own Work in his People, He is preſent for their full *Deliverance*.

A True Believer in God hath always a God to go unto: O what a Comfort, what an Happineſs is that! He dwells in the Love of God, as well in Affliction, as out of it; he may be caſt out of his happy Condition in the World, but never out of the Favour of his God: This, believed by us, will cure Heart-Sorrow, Heart-Fear, Heart-Care, all Deſpondency, Dejectedneſs, Diſquietments, and Diſtractions whatever. Faith acted on God, the Almighty, All-ſufficient God, and our God, always preſent with us, is the Sovereign Antidote againſt, and the beſt Cure of all *Heart-Trouble*, *Pſal.* cxlii. 1, 2, 3, 4. there are the *Pſalmiſt*'s Troubles; and Verſe 5. there is his Cure; *I cried unto thee, O Lord; thou art my Refuge and my Portion in the Land of the Living.* So *Pſal.* cxliii. 4, 6, 8. his Spirit was overwhelmed with Trouble; but he cried to God, and truſted in him, and that was his Relief. His *Truſting* in God was an high Exerciſe of his Faith ‡. This kept *David*

* *Pſal.* cxxv. 3. † *Rev.* iii. 10. ‡ *Pſal.* xxv, 15, 16, 17. *Ibid* xxxi. 12, 13.

vid from ſinking under his great Diſtreſs, 1 *Sam.* xxx. 6. *He encouraged himſelf in the Lord his God.*

Thus in General.

More Particularly, I ſhall endeavour to ſhew what there is in God that a Believer's Faith fetcheth Virtue from to cure his *Heart-Trouble* in his greateſt Diſtreſs, even under the Loſs of the Perſonal Preſence of his Beſt and Deareſt Friends on Earth; for ſuch was like to be the Caſe of the Diſciples in the Text.

Firſt, *That* in God which Faith looks unto, and fetcheth Comfort from, is, his ſweet and gracious *Nature*. *God is Love*, the very Element of Love. 1 *John* iv 16. and his gracious *Name*, which diſcovers his Nature, *Exod.* xxxiv. 6. *The Lord, gracious and merciful.* When he gives to his People, he gives in Love; when he takes, he takes in Love. Now, when a Soul believes that all is from Love, and all in Love, he is ſupported. When a Man can believe that all his Troubles come to him from the Father of Mercies, and his Father in Chriſt, he cannot but bear them patiently. *Ye believe in God*, ſaith Chriſt. Ye believe that God loves you, therefore *let not your Hearts be troubled.*

Quæſt But how ſhall I know that God loves me, when he afflicts me?

I anſwer, When we can diſcern that we have received any Spiritual Benefit by any Affliction, we may certainly conclude, that the Love of God was in that Affliction *. *Fury* is not in God towards his People †, and he intends nothing but

* *Heb.* xii. 6, 10. † *Iſaiah* xxv 14. Deut. viii. 2.

our Profit; all his Deſigns are for our Good, to purge away our Sins *, to wean us from the World, to draw us nearer to himſelf, to humble us, to try us, and to conform us to Chriſt †, to prepare us for Glory, &c. Now, ſeeing God's Deſigns are ſo much for our Good, we muſt conclude, That all our Afflictions proceed from his Love; and when we find any of thoſe Deſigns accompliſhed in us, and on us, and that we have received real Spiritual Good by them, we ought to be ſtrengthened in our Belief, that God hath corrected us in Love; ſo that Faith acted on the Love of God in our Afflictions, will prevent or cure our *Heart-Trouble*. Our Lord told his Diſciples, That *the Father had loved them*, John xvi 27.

Secondly, Faith acted upon God's Glorious *Attributes*, will fortify againſt *Heart-Trouble*.

Firſt, Upon his *All-ſufficiency*. Ye believe that God is All-ſufficient ‡, in, and of Himſelf alone; every Way *able to ſupply* all Wants, to make up, and *repair* all Loſſes, to *ſatisfy* all Deſires, to *ſuſtain* under all Burthens, and that without all earthly Comforts: For, how elſe are the Saints in Heaven happy, who have none of theſe earthly Enjoyments? Ye believe this, act your Faith on it: He muſt needs be All-ſufficient who made the World, and all Things in it, and upholds it to this Day: He that owns all Things, and is Poſſeſſor of Heaven and Earth, He it is, that is your God, your Father; act your Faith on Him, and be comforted.

Secondly

* *Job* xxiii. 10. † 2 *Cor.* iv. 17.
‡ *Gen.* xvii. 1.

Secondly, He is *Almighty*; you believe this. So Chriſt hath told his Diſciples, *All Things are poſſible to God*. He can break the hardeſt Heart, and can bind up the moſt broken Spirit: He can make up the greateſt Loſs. *We are kept by the mighty Power of God* *, Oh! how ſafe is that Man, that is in the Love and Covenant, and that lies in the Arms and Boſom of the *Almighty God* †. He can bring Light out of Darkneſs, and make the greateſt *Loſs* to prove the greateſt *Gain* ‡. He hath the *Keys* of the Grave. *To him belong the Iſſues from Death* ‖. All Power belongeth to Him; nothing is too hard for Him.

Thirdly, His abſolute *Sovereignty* and *Supremacy*: All Souls are his, *Ezek.* xviii. 4. He gives, He takes, *who can hinder him?* May he not do with his own what pleaſeth Him? Ye believe this. Hath He not a *Right* in all the Works of his Hands? May he not *diſpoſe* of all as He will?

Fourthly, His *Unchangeableneſs*. *God is in one Mind* §, *the Thoughts of his Heart ſtand to all Generations*. He ſets Bounds to the Sea, to the Life of Man, and to all the Comforts of Life; the Number of his Months is with God *. Believe this.

Fifthly, His *Wiſdom*. God is *only Wiſe, the Fountain of Wiſdom*. He doeth all he doeth in infinite Wiſdom. He is wiſe in Heart, and worketh all Things according to the Counſel of his Will. He knows what is beſt for us; when to give, when to take, and what will do us moſt

* 1 *Pet.* i. 5. † *Deut.* xxxiii. 27. *Job* ix. 12. ‡ *Matt.* xix. 26. ‖ *Gen.* xviii. 14. § *Job* xiv. 5. * *Ibid.* xxiii. 13, 14.

Good. Believe this, *And let not your Hearts be troubled*

Sixthly, His *Righteouſneſs*. All his Ways are juſt and equal: Yea, when Clouds and Darkneſs are round about him, (his Providences towards us dark) yet then *Righteouſneſs and Judgment are the Habitation of his Throne*. God, the Judge of the World, can do no Wrong: Believe this of God, and it will quiet your Minds.

Laſtly, His *Faithfulneſs*. *In very Faithfulneſs thou haſt afflicted me*, ſaith holy *David*, Pſal. cxix. 75. He hath promiſed, he will with-hold no good Thing from his People *: Now he ſees and knows that Afflictions are good for them, good for their Souls; his daily Rod is good for their Souls, as his *daily Bread* is good for their Bodies. Therefore he brings Afflictions on them, and ſo makes good his Promiſe to them. O! believe this, *and let not your Hearts be troubled*. Certainly, Faith acted on God's *Attributes* will ſupport under the greateſt Strokes, and moſt grievous Loſſes.

Thirdly, Faith acted on the *Covenant of Grace*. God's everlaſting Covenant will help to ſupport under Trouble. *Ye believe in God*; that God hath made a Covenant with you, to become your God, *Jer.* xxxi. 33. *I will be your God, and ye ſhall be my People* This is infinitely more, for God to become our God, to give himſelf to us, than if he had ſaid, *I will give you Crowns and Kingdoms, Sons and Daughters*: When God ſaith, *I will be your God*, he ſaith, I will be *All that* to you, and I will do *All that* for you, and beſtow

* *Pſal.* lxxxiv. 11.

beſtow *All that* upon you, which a God can be, or do, and which ſhall make you moſt *happy* for ever. I will give you *new Hearts*, give you my *Spirit*; I will give you *Grace* here, and *Glory* hereafter. This acting of Faith in God's Covenant, ſupported *David* in his greateſt Troubles; 2 *Sam.* xxiii. 5. a notable Text: When the Lord had made Breach upon Breach in his Family, this comforted him, That *God had made with him an everlaſting Covenant.* That he was in Covenant with God; that God was his God in Covenant: This ballanced all his Loſſes, and repaired all the Breaches made in his Relations: Though his Family was waſted and blaſted, this anſwered all, That *he was in Covenant with God.*

This is the Language of Faith: If God be my God, if I be his Child, born of him, reconciled to him, pardoned, juſtified, ſanctified, in Covenant with him, why am I troubled, though he give me neither Health, nor Wealth, nor Friends, nor Relations? Have I not enough, in having God to be my God? Is not God more than All? But if God be not my God, I have Cauſe enough to be troubled then, conſidering the Danger I am in; and my Trouble for this, ſhould ſwallow up all other Trouble. For ſurely, either God is mine in Covenant, or he is not: If he be mine in Covenant, then, though he break my Family, make Breaches upon all my earthly Comforts, yet he will not break his Covenant, *Pſalm* lxxxix. 32. and ſo long I am, well enough. If he leave me neither Son, nor Daughter, if he ſtrip me of Friends, Eſtate, Liberty, Health, *&c.* yet he remains my God ſtill; and ſo long it is well enough: It cannot be ill with a Man ſo long as God is his: Ye believe this.

Fourthly, Faith acted upon the Word of God, will ſupport the Soul: Ye believe God's Word, the Word of Truth, *Pſalm* cxix. 50. *This is my Comfort in my Affliction, thy Word hath quickened me.* So Verſe 92. *Had not thy Law been my Delight, I had periſhed in my Affliction.*

Firſt, Conſider the Word of *Precept:* As, in the Text, it is Chriſt's Command, *Let not your Hearts be troubled*; many ſuch Commands we have in Scripture, as, *Not to fear, nor be caſt down; Sorrow not as thoſe who have no Hope* *; and ſuch-like: Now, Faith applies ſuch Commands to the Soul; I muſt not be troubled in my Heart, God forbids it. Why, muſt we not profane the Sabbath, nor Swear, nor Lie, &c. but becauſe God hath forbidden theſe Evils? So here, God hath forbidden us to be troubled, and hath commanded us to be quiet, patient, contented, ſubmiſſive to his Will in all his Dealings; thus we ſhould urge God's Command on our Souls: Yea, we are commanded to be ſo far from troubling ourſelves, when Afflictions befal us, as that we muſt *count it all Joy when we fall into divers Temptations* †; and to rejoice in Sufferings; for, *Bleſſed is the Man that endureth Temptation*, James 1. 12.

Secondly, Conſider the Word of *Promiſe;* Many exceeding great and precious Promiſes are in the Word of God, which are as a full Feaſt for Faith to feed upon. God promiſeth to be our God; to be with us in the Fire, and in the Water;

* 1 *Theſſ.* iv. 13, 14. † 1 *Pet.* iv. 13.

ter; to ſupport and ſuſtain us *; to lay no more upon us, than he will enable us to bear †: *That all Things ſhall work together for our Good*, Rom. viii. 28. and what can we deſire more? There is no Trouble that can befal us, but we may find a Promiſe ſuitable to it: And *faithful is he that hath promiſed, who alſo will do it* ‡. And why hath the Great God ſo wonderfully condeſcended to poor Creatures, as to make ſo many ſweet Promiſes, which are recorded in the Holy Scriptures, but for this; That *the Heirs of Promiſe might have ſtrong Conſolation* ‖; and that their Hearts might not be troubled?

Thirdly, The Word of *Threatning*, Matt. x. 37. *He that loveth Father or Mother, Son or Daughter*, (ſo Husband or Wife) *more than Me, is not worthy of Me*, ſaith Chriſt. Now, by our immoderate Sorrow for the Loſs of theſe, we manifeſt our immoderate Love of theſe: We ſhould conſider, that when theſe are removed, that Chriſt remains ours ſtill, and with us ſtill; our Relation to him is not broken; and Chriſt will be inſtead of All, and better than All to us; and this ſhould keep us from *Heart-Trouble*.

Fourthly, The *Examples of God's Saints in the World*. We ſhould conſider alſo, what a famous Example is *Abraham*, who was content to part with his *Iſaac* at the Command of God; his *only Son*, the Son of his *Old-Age*, the Son of the *Promiſe*, in whom all the Nations of the Earth were to be Bleſſed; yea, content to lay his own Hands

* *Iſa.* xli. 10. xliii. 2. † 1 *Cor.* x. 13.
‡ 1 *Theſſ.* v. 23. ‖ *Heb.* vi. 17.

upon him, to ſlay him, and burn him; but when he was tried, God ſpared him *. The Way to keep our earthly Comforts, is to be willing to part with them, when God calls for them. So *Eli*, when very ſad Tidings were told him, *It is the Lord*, ſaid he, *let him do what ſeemeth him good* †. So *Aaron*, when that heavy Stroke fell upon him, that both his Sons were ſtruck dead upon the Place for their Sin, and it may be, in their Sin too, it is ſaid, *Aaron held his Peace* ‡. So *Job*, ſtripped of all his Friends at once, *The Breath of his Wife was ſtrange to him.* And *David* complained, That *Lover and Friend was put far from him.* Now, we ſhould conſider theſe Examples, and ſet Faith a-work on them, and know, that it is our Duty *to be Followers of them, who through Faith and Patience inherit the Promiſes*, Heb. vi. 12.

Fifthly, The Word of *Experience*. *David* tells us his Experience, and ſaith, *It was good for him that he had been afflicted.* And many Chriſtians living, can, and do, bleſs God for their Affliction; and that God, by taking away of their Relations from them, he made more room in their Hearts for himſelf, and communicated more of himſelf to their Souls: Thus by acting of Faith upon the Word of God, we may gain Support, and be preſerved from *Heart-Trouble*.

Sixthly, Faith acted upon the *Work* of God, will ſupport under *Heart-Trouble*, Eccleſ. vii. 13. *Conſider the Work of God.* Faith looks to the Work

* *Gen.* xxii. 2, 12. † 1 *Sam.* iii. 18.
‡ *Levit.* x. 3.

Work of God; who it is that killeth; who it is that taketh away: Who can ſtop, or mend, or hinder his Work? This quieted *David*'s Heart, when the Stroke of God was heavy upon him; *I opened not my Mouth, becauſe Thou didſt it* *. It is the Lord, He hath done it. It is He that doth whatſoever He pleaſeth.

Seventhly, Faith acted on the *Will* of God. Faith reſigns up all to the Good and Holy Will of God: So did our Lord himſelf; *Not my Will, but Thine be done* †; and ſo we pray continually, *Thy Will be done* ‡: And therefore when it is done, our Hearts muſt not be troubled.

Laſtly, Faith acted on the gracious *Ends* and *Deſigns* of God in afflicting us, and removing our earthly Comforts from us, will prevent *Heart-Trouble*. God hath Holy and Good Ends, which Faith looks unto; God aims at our *Profit*, as *Heb.* xii. 10. Such Ends as theſe:

1. God's End is, to diſcover and purge away our Sins, *Iſaiah* xxvii 9. *By this ſhall the Iniquity of* Jacob *be purged; this is all the Fruit, to take away his Sin.*

2. To try and exerciſe our Graces, *Job* xxiii. 10. 1 *Pet.* i. 6, 7. *Rev.* ii. 10.

3 To crucify our Hearts unto, and to eſtrange our Affections from the Things of this World ‖.

4. To

* *Pſal.* xxxix. 9. 2 Sam. xii 23.
† *Luke* xxii 42. ‡ *Matt.* vi. 10.
‖ *Gal.* ii. 20.

4. To draw our Hearts nearer to himſelf: Therefore many Times God takes away our earthly Comforts from us, becauſe they had too much of our Hearts; and becauſe they lay between God and our Hearts, and kept us at a Diſtance from him.

5. To beſtow greater, and better Mercies upon us. God never takes away any Darling-Comfort from his People, but his Deſign is, to give them a better in the room of it; as in the Text, Chriſt leaves his Diſciples, in regard of his bodily Preſence, becauſe he would ſend the *Comforter* to them, which ſhould abide with them for ever, *John* xiv. 16.

6. To make them Partakers of his Holineſs, *Heb.* xii. 10.

7. To fit and prepare them for that far more exceeding and eternal Weight of Glory, 2 *Cor.* iv. 17. Theſe are God's holy and good Ends in afflicting his People, unto which Faith looks, and ſo ſupports the Heart.

Thus you ſee, how Faith acted on God in theſe Particulars, will prevent or cure all our *Heart-Troubles*: Faith acted on the ſweet and gracious *Nature* of God; He is *Love*, all Love; on his glorious *Attributes*, his *All-ſufficiency*, his *Omnipotency*, his abſolute *Sovereignty*, his *Unchangeableneſs*, his *Wiſdom*, his *Righteouſneſs*, his *Faithfulneſs*; Faith acted on God's gracious everlaſting *Covenant*, on the *Word* of God, on the Word of *Precept*, of *Promiſe*, of *Threatning*, of *Example*, of *Experience*; and Faith acted on the *Work* of God, on the *Will* of God, and on his holy *Ends* in all his

his Chaſtiſements. I ſay, Faith acted on God, will exceedingly ſupport under all Trouble *Let not your Hearts be troubled; ye believe in God.* So much for this Firſt Particular: And before I enter upon the Second, I ſhall make ſome ſhort Application of this,

APPLICATION.

Firſt, It follows hence, That *Heart-Trouble* under the afflicting Hand of God, argues the *Weakneſs*, if not the *Want* of Faith. All thoſe Sorts of *Heart-Trouble*, and the Parts of it which I have mentioned, as, *Heart-Sorrow*, *Worldly Sorrow*, *Immoderate Mourning*, *Sinful Fear*, *Vexatious Care*, *Deſpondency of Spirit*, *being offended*, *Diſturbance of Mind*, *Diſtraction*, *Dejection*, *Diſcouragement*, and the like; all theſe flow from the Want of Faith, or, at leaſt, from the Weakneſs of Faith in God. We do not believe in God; we ſee the Cauſes of our Troubles, they are moſtly in ourſelves, even our *Unbelief*. Whatever we profeſs, we do not believe in God: If we could but believe in God, our Hearts would not be troubled. O! our want of Faith; let us heartily lament it, and cry to God for Pardon through the Blood of Chriſt. If our Hearts be troubled, where is our Faith in God? What doth God, and all that is in God, ſignify to us? What are we the better for all that infinite All-ſufficiency and Goodneſs that is in God, if we do not act Faith upon it? Our *Heart-Troubles* would be cured, could we act Faith on God as we ought to do.

Immo-

Immoderate Sorrow then is very unbecoming Believers in God. If we will prove ourſelves Believers in God, let us diſcharge ourſelves from *Heart-Trouble*, and let us draw our Conſolation for our Hearts by Faith, from all thoſe comfortable Conſiderations of God, and from all thoſe abundant Excellencies that are in God: O let us labour for Faith, and act it; let us live in the Exerciſe of it, and then ſurely we ſhall find Comfort.

Secondly, Let us all labour to get an Intereſt in God, by Faith in Jeſus Chriſt *, that ſo we may be able to look upon God as *our* God; and then we may claim an Intereſt in All that God is, and in all that God hath †, and ſo ſhall we have no Cauſe of *Heart-Trouble* in any Condition. For if God be ours, all his *Attributes* are ours, his gracious *Covenant* is ours, his *Word* and *Promiſes* are ours ‡. All is ours; therefore ſhould we labour in this above all Things, ſpending all our Thoughts, Affections and Spirits upon this. O let us lay hold on God and his Covenant; let us chuſe him for our Portion, and reſign up ourſelves unfeignedly to him, terminating and centring all our Deſires, Hope, Love, Delight in him alone, placing all our Happineſs in him, and then commit all to him *Whom have I in Heaven but Thee? and there is none upon Earth that I deſire beſides thee*, Pſal. lxxiii. 23.

The Second Queſtion.

Secondly, What is it to believe in Chriſt? For, ſaith he in the Text, *Believe alſo in Me*: It is *God* in

* *Gal.* iii. 26. † 1 *Sam.* xxx. 6.
‡ *Pſal.* xxxi. 14.

in Chriſt that we muſt believe in; not in God without Chriſt, not in God out of Chriſt, *but believe in God in Chriſt*.

Now, what this believing in Chriſt is, I ſhall endeavour to ſhew; looking up to the Father of and to the Author and Finiſher of our Faith for Light and Aſſiſtance.

In general: It is to believe all that which is revealed in the Holy Scriptures concerning Chriſt; to believe the Record that God hath given of him in his Word, as 1 *John* v. 10, 11, 12, 13. To believe that Jeſus Chriſt is *the eternal Son of God*; that He came out from the *Father*; was made *Fleſh* *; was born of a *Virgin*; lived on Earth in the Form of a Servant †, a poor deſpicable Life; preached the Goſpel, working Miracles, &c. that He ſuffered upon the Croſs ‡, with all the *Sins* of his People upon his Soul and Body: that He bore the *Curſe* of the Law, the *Wrath* of God, which was due to Man for Sin ‖; that He *died* a moſt painful, ſhameful, and cruel *Death*, dying as a *Sacrifice*, to *ſatisfy* God's Juſtice, to *atone* and pacify his *Wrath*, to make our *Peace*, and to reconcile us to God §: That He roſe again from the Dead, aſcended into Heaven, to prepare a Place there for his People; that He ſitteth at the Right hand of God everlaſting, to make continual *Interceſſion* for us *; and that He ſhall come to judge the World at the Laſt Day: And while he is abſent from us in Perſon here on Earth, he promiſed to ſend his Spirit, the Comforter, into the

* *John* i. 18. † *Heb.* ii. 14. ‡ 1 *Pet.* ii. 21. ‖ *Iſa.* liii. § *Col.* i. 21, 22, 23.
* *Acts* i. *John* xiv. 2, 3. *Phil.* ii. 7, 8. *Heb.* vii. 25.

the World, to convince and convert all thoſe which his Father hath given him; to call them by his Word, to quicken, ſtrengthen, ſtabliſh, comfort and confirm them until He come again, to *take them to Himſelf, that where He is, there they may be alſo* *. This is the Record that God hath given of his Son; *That whoſoever believeth in Him, ſhould not periſh, but have everlaſting Life* †. Now, to believe in Chriſt, is to believe all this Teſtimony of Him. And alſo out of a deep Senſe of our *Sin* and *Miſery*, and Sight of Chriſt's infinite *Excellency*, *All-ſufficiency*, and *Willingneſs* to ſave Sinners; and upon his Call to us in the Goſpel, *to come unto Him weary and heavy laden with our Sins* ‡. heartily willing to accept of the Lord Jeſus upon his own Terms; to take Him for our only Lord; to give up our whole Selves, Souls and Bodies, to his Bleſſed Government by his Word and Spirit in all Things; and unfeignedly and unreſervedly to enter into Covenant with Him, to become his, and his alone, and his for ever; and to rely upon Him for Life, for Grace and Salvation; this is to believe in Chriſt ‖. Thus believe in Chriſt, and *let not your Hearts be troubled*. The acting of this Faith on the Bleſſed Jeſus, is a ſingular Means to prevent and cure all *Heart-Trouble*, all Heart-Sorrows, Cares, Fears, Vexations, Deſpondencies, Dejections and Diſtractions whatſoever, that may ariſe in our Hearts, by reaſon of any Loſs, Croſs, Diſappointment, Diſtreſs or Affliction that may befal us. If we can

* *John* xvi. 1. 2. *Ibid* xiv. 3. † *Ibid* iii. 16, 36. ‡ *John* vi. 37. *Matt.* xi. 29.
‖ *John* i. 12. *Col.* ii. 6. *Gant.* iv. 16. *Pſal.* ii. 12.

can but thus believe in Christ, and rest and rely upon Him, and trust in Him, our Hearts shall not be troubled.

Quest. *But what is that in Christ which Faith must act upon, to effect this Cure of* Heart-Trouble *when Afflictions come upon us?*

Answ. Such-like Things (as I shewed before) as are in God for Faith to act upon, which are these that follow:

First, Faith must be acted upon the loving, gracious, sweet *Nature* of Jesus Christ. Our Lord Jesus is of a most loving and sweet Nature; He is Love indeed; the Son of his Father's Love, and altogether Lovely *. His Thoughts of us who believe in Him, were Thoughts of Love from everlasting † All his Words are sweet, his Mouth is most sweet. O what sweet Language doth he give his Church! *My Dove, my Love, my Fair One, my Sister, my Spouse*, &c. *He loved us, and gave himself for us* ‡: *Loved us, and washed us in his Blood* ‖. He is One of our *Nature*, our *Kinsman*, our *Husband*, our *Father*, our *Elder Brother*, &c. So that, if there be any Love in the Head to the Members, if any in the Father to the Child, if any in the Husband to the Wife, or in any near and dear Relation, then sure there is Love, strong Love in Jesus Christ to all Believers; for in Him is the Love of all Relations, and therefore he expresseth it under all these Relations. He calls us his *Friends* §: He is of a most

* *Cant.* v. 16. † *Jer* xxxi. 3. ‡ *Gal.* ii. 20. ‖ *Rev* i. 6. § *Ibid.*

moſt merciful Nature, full of Bowels of Compaſſion, and of tender Mercies *. It would be endleſs to expreſs the Loving Nature of Jeſus Chriſt to poor Believers; which, when a Believer duly conſiders and ponders upon, it cannot but ſupport him under all *Heart-Trouble*.

Act your Faith on Chriſt as *yours* †, your Jeſus, He that died for you, He that ſweated great Drops of Blood for you in the Garden, wreſtling and grapling with his Father's Wrath for you, in your Name and Stead, there, and upon the Croſs ‡. Conſider, that this your deareſt Jeſus, now in Glory, knows your Souls in Adverſity ‖; He ſeeth all the Troubles of your Hearts; He ſympathizeth with you in all your Afflictions; His Heart now in Heaven, *is touched with the Feeling of your Infirmities* on Earth, *Heb* iv. He hath *Humane Nature* ſtill, *though glorified*. He feels our Loſſes, Croſſes, Pains, Sorrows; his Heart, his moſt tender Heart is affected; O that we could but believe this! and thus conſider with ourſelves: Here I ſit ſolitary as a Widow, or Widower, or Childleſs, or Fatherleſs, or Friendleſs; my Family is broken, I feel Pains and Sickneſſes; I am deprived of my Liberty; my ſweet Relations and comfortable Friends are laid in the Duſt; I have none about me to counſel or comfort me; I am brought low in the World, my Eſtate is diminiſhed, my Honour and Reputation loſt, my Pleaſure gone, my Fleſh faileth me, my Strength faileth, Lovers and Friends fail me, *&c.* Such Complaints we are apt

* *Luke* xii. 4. † *John* xv. ‡ *Gal.* ii. 20. *Luke* xxii. ‖ *Pſal.* xxv. 16. *Iſa.* lxiii. 9.

apt enough to make, and it may be, worſe than theſe: My God hath forſaken me, he hides his Face from me; I am compaſſed about with Temptations, ſad, dejecting, and diſtracting Thoughts; I am perſecuted, baniſhed from Houſe and Home, all my *outward* and *inward* Comforts fail me. Theſe have been the Caſes and Conditions of God's deareſt Servants, as *Job*, *David*, *&c.* But yet let not your Hearts be troubled for all this; *Ye believe in God*; act your Faith on God, yea, and act it on Chriſt alſo: Believe in Jeſus, look up by Faith unto Jeſus, your dear Lord; *whatſoever*, *whomſoever* you have loſt, you have not loſt your Jeſus, your beſt Friend, your heavenly Husband; you have his Heart, his Bowels towards you ſtill *; you have his Eye, his tender watchful provident Eye upon you ſtill; you have his Ear open to your Cries ſtill; yea, you have his everlaſting Arms underneath you, to ſuſtain you ſtill †, or elſe you would ſink. Oh then, act your Faith upon the ſweet Nature of Chriſt, as your Head and Husband. *Can a Mother forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb?* Poſſibly ſhe may: But can Jeſus forget thoſe whom he died for, and travailed for? No, no, he will not hide his Face for ever; he will never forget his People. *Your Maker is your Husband*; and he is the Father of Mercies.

If we read theſe Things, or hear them read, and do not apply them to our own Souls by Faith; if we do not meditate on them, and let them ſink down into our Hearts; if we do not pray earneſtly that the Holy Spirit would bring them

* *Job* vii. 17. *Pſal.* xxxiv. 15. † *Iſa.* xl. 11.

them Home, and lay them close to, and fix them upon our Hearts, they will do us no Good, yield us no Comfort; therefore meditate on them, apply them, and act Faith upon them.

Secondly, We must act Faith upon the many precious *Attributes* of Jesus Christ; all which will afford to Faith much Matter of Support under all our *Heart-Troubles* whatever. And these are exceeding many; I shall mention only some.

First, Jesus Christ is our *Advocate with the Father*, 1 John ii. 1, 2. One that undertaketh for us to plead our Cause in that highest Court of Heaven: If a Man be sued in Law, or be accused of any Crime in any Court, it is a great Privilege to have a Sollicitor there for him, that is skilful and faithful, and powerful with the Judge in that Court: Jesus Christ is such an Advocate, or Sollicitor, for us in Heaven *; he will plead our Cause, and he is Wise; he is *the Wisdom of the Father* †; he is a great *Counsellor*, and the only Counsellor; none else can plead in that High Court; and he is most *faithful*, he is a *merciful and faithful High-Priest in all Things pertaining to God* ‡. He *appears* for us in Heaven, *Heb.* ix. 24. When a Man is indicted in a Court, and hath none to appear for him there, he is in a bad Case: But all poor Believers are in a better Case; they have a Blessed *Advocate* to appear in the Presence of God for them: He continually presents his *Blood*, his *Sacrifice* to the Father for them;

* *Heb.* vii. 25. † *Prov.* xxiii. 11. 1 *Cor.* i. 14. *Isa.* vi. 9. ‡ *Heb.* ii. 17.

them; and it is his *Will*, to have that Sacrifice accepted for our *Juſtification* and *Sanctification* *. Chriſt prevails ſo with his Father, that he always heareth him, *John* xi. 40. Now, if we can act Faith on this Bleſſed *Advocate* in Heaven, who is there always Pleading for us, ever living to make Interceſſion for us †, preſenting himſelf before God as our Sacrifice and Propitiation; when Men accuſe us, and our own Conſciences, when we are deprived of our near and dear Relations, diſtreſſed with Pains and Sickneſſes, pinched with Wants and Neceſſities; I ſay, then for us to act our Faith on this precious Advocate at the Right-hand of God for us, interceeding there for us, one who knows and feels all our Miſery, it muſt needs be a great Support and Relief to us, and the beſt Remedy againſt our *Heart-Trouble*: O that we could act Faith ſtrongly on this our Advocate!

To have a *Friend* in Heaven, and ſuch a Friend, ſo Wiſe, ſo Powerful, ſo Faithful, ſo Merciful, ſo ſenſibly affected with all our Miſeries, ſo Tender, ſo Able, ſo willing to Hear and Help us; I ſay, this is infinitley better than all the Friends that ever we had, or could have on Earth: And this Friend ever liveth, and maketh continual Interceſſion for us. And as this is Matter of Comfort in caſe of Suffering, ſo in caſe of Sin too. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous; and he is the Propitiation for our Sins*, 1 John ii. 1, 2. Faith acted on this Bleſſed Advocate, is the beſt Remedy againſt *Heart-Trouble*, in caſe both of Sin and Suffering.

Secondly,

* *Heb.* x. 10. † *Rom.* iii. 25.

Secondly, Jeſus Chriſt is *Bread from Heaven*: the true Bread for Souls, the *Bread of Life*, the Water of Life, *John* vi. 35, 48, 51. Now, when poor Saints are fed with the Bread of Affliction, and with the Water of Adverſity, let them look up to Chriſt, and act Faith upon him; he will be Living Bread, Life-giving Bread, Living Waters to their Souls, to revive their drooping, and to refreſh their fainting Spirits. By acting Faith on this Bleſſed Jeſus, the *Fountain of Living Waters*, their Souls ſhall be ſo ſatisfied, as that they ſhall never hunger more, never thirſt more *, (that is, *inordinately*) after the Things of this World. When your Souls want Strength to bear your Burthens, want Comfort in your Diſtreſſes, act Faith on this Jeſus, this Bread of Life, this Water of Life, and you ſhall be refreſhed; you ſhall have Joy and Peace in Believing, *Rom.* xv. 13.

Thirdly, Jeſus Chriſt is called *the Sun of Righteouſneſs*, and *the bright Morning Star*, Mal. iv. 3. Rev. xxii. 16. He is the *Fountain* of Righteouſneſs and Life, as the Sun is of Light; he hath Healing in his Wings. *He was wounded for our Tranſgreſſions, that by his Stripes we might be healed* †. He was appointed *to heal the broken-hearted*, Luke iv. He *will heal our Back-ſlidings*, Hoſ. xiv. 4. He is the Great *Phyſician*; He can heal all our Spiritual and Bodily Diſeaſes. His blood is an healing Blood; his Spirit an healing Spirit; his Promiſes healing Promiſes ‡. He hath

* *John* iv. 14. *Ibid* vi. 36. † *Iſa.* liii. 4, 5. *Ibid* lxi. 1, 2. *Pſal.* cxii. 3. *Ibid.* cvii. 20.
‡ *Ibid* cxii. 4.

He hath All-healing Vertue in him; he is the true *Brazen Serpent*; could we but act Faith on this Jeſus, we ſhould be healed of all our Diſeaſes. He is the *bright Morning-Star*. We are in Darkneſs, Clouds and Darkneſs upon our Spirits; many dark Providences befal us; we ſee not our Way many Times, and know not what to do: Now, let us act Faith on Jeſus, he will bring Light out of Darkneſs: We are under black Fears and Sorrows, and all is dark Night ſometimes with us: But if we can look up to this *bright Morning-Star*, he will enlighten our Darkneſs *, he will ſhine upon our Hearts, and ſcatter all thoſe Clouds, and give us a joyful Morning.

Fourthly, Jeſus Chriſt is called, *The Captain of the Lord's Hoſts*, Joſhua v. 14, 15. and the *Captain of our Salvation*, Heb. ii. 10. He hath the Command of all the Creatures; for he is *Head over all Things* †, over Men and Devils: *All Power in Heaven and Earth is his* ‡. O! if we could but act Faith on this Almighty Jeſus, our Hearts would not be troubled for any Thing: What can hurt us ‖? What ſhould we fear? Our Bleſſed Jeſus, our Saviour, our Husband, commands all Things §; He rules and overrules all Things: No Creature, no Man, no Devil, can act any Thing againſt us, without our Lord's Leave: Believe in this Captain *, and *let not your Hearts be troubled He will tread Satan under your Feet ſhortly* † He will

* *Iſaiah* l. 10. † *Eph.* i. 21. ‡ *Matt.* xxviii. 18. ‖ *Rom.* viii 31. § *Col* i. 16. * *Rom.* xvi. 26. † *Pſal.* cx. *Rev.* xiv. 4.

make *all his* and our *Enemies his Footstool.* Let us look by Faith unto our Captain, and keep our Eye on him, and follow him wherefoever he goeth: Let us make him our *Leader*, and by Faith in him we ſhall be more than Conquerors *. He hath overcome the Devil and the World for us, and he will overcome all Corruptions, Fears and Sorrows in us, and will ſhortly ſet his Crown upon our Heads. Chriſt is the Captain of our Salvation; *and in bringing of many Sons to Glory, he was made perfect through Suffering* †. Act Faith in him who hath perfected our Salvation for us; that Work is done, and it was through Suffering ‡, to teach us to be willing to ſuffer alſo, to walk in his Steps; for in the Way of Suffering he entered into his Glory; and the very ſame Way will he bring all his Sons and Daughters unto Glory: So that while we are ſuffering for him, or from him, if we be his Children ‖, (which we may know if we have his Spirit) we are in the right and ready Way to Glory. And then have we any Cauſe to let our Hearts be troubled with ſinful Fears, Care and Sorrows? Have we any Cauſe to be caſt down and diſcouraged, while we are following our Captain, are making ourſelves conformable to him, travelling the ſame Way to Heaven that he went there, the ſame Way to Glory, the Way of Reproach, Shame, Grief, Sorrow, Fear, Poverty, Perſecution, Tribulation, Deſertion, the ſame Steps that our Lord went

* *Rom.* viii. 37. † *Heb.* ii. 14. *John* xvi. 33. ‡ 1 *Pet.* ii. 21. *Luke* xxiv. 26. ‖ *Rom.* viii. 9. *Gal.* iv. 6.

went to Glory? O! that we could but ſtill keep our Eye on Jeſus, and often conſider what Way He went to Heaven; and He being our Captain, we ſhould ſhew ourſelves his good Soldiers, and be content to go the ſame Way.

Fifthly, Jeſus Chriſt is called the *Conſolation of* Iſrael, *Luke* ii. 25. A ſweet Name indeed. He is the only Perſon that brings true Comfort, being the Fountain and Spring of all Conſolation; that *One* of a Thouſand *, who gave himſelf a Ranſom for us. He it is that *comforteth his People in all their Tribulations* †. He it is that ſpeaketh and giveth his Peace to his People; and when he giveth Peace, none can cauſe Trouble. And it is his Promiſe, That when he hath brought his People into the Wilderneſs of Fears and Troubles, that they know not which Way to turn, that then he will ſpeak comfortably to them; will ſpeak to their Hearts, as the Word in the Original ſignifies, *Hoſ.* ii. 14.

I might largely ſhew here, That Jeſus Chriſt is the *Conſolation* of his People many Ways: As, By his coming from his Father into the World, to become our *Surety*, to undertake for us, to take our Sins upon him, and to make his Soul an Offering for our Sins ‡; and by his Blood to purchaſe our Remiſſion. O how comfortable is a Surety to one that is Arreſted, Indicted, and Arraigned! How comfortable is

* *Job* xxxiii. 23. † *Epheſ.* i. 7.
‡ *Rev.* iii. 17, 18.

a Redeemer to a poor miſerable Captive! How comfortable is a Pardon to a condemned Malefactor! All this is Jeſus to his People, and infinitely more. He is *Gold* to make us rich, *White Raiment* to cover our Nakedneſs, *Eye-Salve* to make us ſee: He is *Light* *, the Light of *Life*, the Fountain of Life, of Spiritual and Eternal Life; no Life but by him. And he hath aſſured us, That *whoſoever cometh to him, and believeth in him, ſhall have everlaſting Life, and ſhall not come into Condemnation* †. *He is afflicted in all our Afflictions* ‡. And is not this a comfortable Conſideration? All his *Promiſes* are as ſo many *Breaſts* of Conſolation; all his *Ordinances*, *Means* of Conſolation; his *Word*, a Word of Conſolation; yea, his *Rod* of Affliction, as well as his *Staff*, is bleſſed for the Comfort of his People ‖. He hath alſo promiſed to ſend his *Spirit*, *the Comforter*, to his People, *to abide with them for ever* §. Yea, Chriſt himſelf makes this his own ſpecial Work alſo, to *comfort them that mourn*, Iſaiah lxi. 2. and hath *bleſſed thoſe that mourn* *; that is, with Godly Sorrow; *For*, ſaith he, *they ſhall be comforted.*

How greatly then doth it concern us to believe in this Jeſus, the Conſolation of *Iſrael*; to look by Faith to this Fountain of Comfort, look to his *Office*, look to his *Word* and *Promiſes*; beg him earneſtly to ſend the *Spirit*, the *Comforter*, into your Hearts: Look to Jeſus alone

* *John* v. 12. † *Ibid* iii. 16, 36. ‡ *Iſa.* lxiii. 9. ‖ *Pſal.* xxiii. 4. § *John* xvi. 7.
* *Matt.* v. 4.

alone for all Comfort, and draw from this Spring by Prayer, Faith, and Meditation all Supplies of Comfort *; and *let not your Hearts be troubled.*

Sixthly. Jeſus Chriſt is called a *Counſellor*, Iſa. ix. 6. He is moſt Wiſe; he is the *Wiſdom of the Father: In him are hid all the Treaſures of Wiſdom and Knowledge* †; yea, he is made of God our *Wiſdom*, 1 Cor. i. 30. So that when we are in Doubts and Darkneſs, perplexed with Temptations, and know not what to do; when we are under ſad and dark Providences, and know not how to interpret them; when we are under various Exerciſes, and know not how to anſwer God's Deſigns in them, nor how to improve them; when we are in the Dark, and know not the Meaning of God's Diſpenſations, nor the Deſign of God in them; now are our Hearts troubled in all ſuch Caſes; but here is our Remedy, this is the Courſe we muſt take: Act Faith now upon Jeſus, he is *Wiſdom*; he is a moſt wiſe and faithful Counſellor, we may freely open all our Caſes and Conditions to him; he will not deſpiſe us, nor deceive us; we may ſafely truſt him with all the Secrets of our Hearts; and let us labour by Faith to truſt him for Counſel in all Caſes; let us wait for his Counſel, truſt to it, and *let not your Hearts be troubled.*

Seventhly, Jeſus Chriſt is a *Redeemer*, that is his Name ‡: He came into the World on

* *Rom.* xv. 4. † 1 *Cor.* i. 14. *Col.* ii. 3.
‡ *Job* xix. 25. *Iſaiah* xix. 25. *Ibid* lvi. 20. 1 *Pet.* i. 18.

this very *Buſineſs*, to *redeem* his People, to redeem them from all *Iniquity*, Tit. ii. 14 *from this preſent evil World, from our vain Converſations.* He hath ſhed his precious Blood to purchaſe us. *We are bought with a Price* *, we are none of our own, we are *His*, the Purchaſe of his Blood; and we may be confident that he dearly loves us, for he dearly bought us; and if he had not dearly loved us, he would not have given himſelf for us, *Gal.* ii. 20. That was the higheſt Teſtimony of his Love; *He loved us, and waſhed us from our Sins in his Blood* †. And He will redeem us from the Wrath to come. O then! let us act our Faith on our ſweet Redeemer, as *Job* did in the midſt of all his Troubles; *I know*, ſaith he, *that my Redeemer liveth*, &c. So may every Believer ſay, Although my Friends and deareſt Relations die, my Credit and Eſtate dies, though my outward Comforts all die, this ſupports me, That *my Redeemer liveth* ‡; and this our Redeemer is mighty, mighty to ſave, able to ſave to the uttermoſt, *Heb.* vii 25.

Therefore let us act Faith on our dear Redeemer, and upon his Redemption ‖; that ſhortly the Day of our full Redemption will come, when we ſhall be delivered fully and for ever from Sin, Satan, and the World; from all our Burthens, Fears and Sorrows, Temptations and Tribulations.

I might

* 1 *Cor.* vi. 20. 1 *Theſſ.* i. 10. † *Rev.* i. 6. ‡ *Pſal.* xix 14. *Prov.* xxiii. 11. *Luke* xxi. 8. ‖ *Col.* i. 14. *Heb.* ix. 12.

I might mention many other ſweet Names and Titles of Jeſus Chriſt, which would be Food for Faith to feed upon; as, That He is the *Everlaſting Father* *; He hath Pity and Compaſſion for all his poor Children, and Power to help them, being the *Father Almighty*, and hath a *Portion* for them too; He is their Portion †, and hath provided for them *an Inheritance incorruptible, undefiled, and that fadeth not away* ‡: He is the *Prince of Peace*; He giveth his Peace to his People, even that Peace that the World can neither give to them, nor take away from them ‖. When He ſpeaks Peace, none can cauſe Trouble §. He is our *Peace* *, and hath made our Peace with God; and it is He alone that ſpeaketh Peace, and creates the Fruit of the Lips *Peace*, Iſaiah lvii. 19 He is alſo our *Shepherd*; therefore ſaith *David, I ſhall want nothing*, Pſal. xxiii. 1. He is a *Fountain opened*; a Fountain of Light, Life, Love, Grace, and Truth He is the Head of his Body the Church. The *Husband*, the *Bridegroom*, his People are his *Members*, his *Spouſe*. He is the *Heir of all Things*. *In Him dwelleth all Fulneſs*. He is the *King of Saints*, the *Rock of Ages*. Yea, He is *All*, and in *All* †. O Beloved! had we but Faith to act on this Bleſſed Jeſus, and on theſe his moſt ſweet Names and gracious Attributes, our Hearts would not be troubled, into what Condition ſoever we were brought. Could we act Faith on

* *Iſa* ix. 6. † *Pſal.* ciii. 13. *Lam.* iii. 24. ‡ 1 *Pet.* i. 4. ‖ *John* xiv. 37. xvi. 33. § *Job* xxxiv. 29. * *Eph.* ii. 14. † *Col.* i. 18. *Eph.* v 30. *Heb.* i. 2. *Col.* i. 19. iii. 11.

Jesus, as our *Head*, *Husband*, and *Father*, who is *All Fullness*, *All in All*; could we doubt of having all seasonable Supplies from him? Let our Faith but apprehend, apply, and appropriate Jesus as our Blessed Head, our most Dear Husband, and then consider in earnest *Who* He is, and *What* He is; how mighty, how full, how loving, how full of Pity, how compassionate, tender-hearted, and kind; how ready to help, how engaged to us by many Promises; and can we then take up such unworthy Thoughts of Him, as to think he hath forgotten us? Will He not timely support and supply us? Hath He shed his Blood for us, and will He forget us, can He forget us? Are not all his People as dear to him as *the Apple of his Eye* *? Surely, it is our Want, or the Weakness of our Faith, that causeth all our *Heart-Trouble*. *O my poor Soul! how comfortably mightest thou live, if thou couldst live by Faith? Lord, I believe; help, strengthen my Faith.* Could we but apply and appropriate Christ to our Souls, and act Faith upon those precious Names of Christ, which are not so many *empty* Titles, which are sometimes given to Men; but they are *real* Representations of that most dear Love and tender Affection, of that special Care, Mercy, and Loving-kindness that is in Jesus towards all his poor Children, that they might draw out the same for their strong Consolation †; and that they might trust in Him, and not despond nor be dejected. Thus, if we can believe in Jesus, *our Hearts shall not be troubled.*

Thirdly,

* *Zech.* ii. 8. † *Heb.* vi. 17.

Thirdly, Faith acted on the *Covenant* of Grace, whereof Chriſt is the *Mediator*, and upon all his exceeding great and precious *Promiſes* *, will prevent and cure all *Heart-Trouble*. Believe in the Bleſſed Mediator of the *New Covenant*, who hath undertaken, not only on God's Part to ſee that his *Part* be performed to us, but is alſo become our *Surety* †; undertaking for us, and by Himſelf, to fulfil the whole Law of God both actively and paſſively; *to fulfil all Righteouſneſs* for us, and by his Spirit to fulfil the Conditions of the Covenant, working in us Faith, Love, Obedience, and all Grace ‡.

In this Senſe, God hath given Chriſt to be a *Covenant* to us. *Iſa* xliii. 6. And his Blood is the Blood of the *Covenant* ‖, by which he reſcueth poor Souls that were Priſoners to Sin and Satan, out of the Pit of Deſtruction, *Zech.* ix. 11. By this Covenant, upon Chriſt's ſhedding of his Blood as a Sacrifice for Sin, and his performing all the Work of Mediation, and upon our receiving of Him, and believing in Him, as he is offered to us in the Goſpel, God is pleaſed to promiſe to become our God, our reconciled Father §, to pardon all Sins, to give us his Spirit, and all Grace here, and Glory hereafter *. Now, Chriſt our Bleſſed Mediator, hath perfectly fulfilled all that

* *Heb.* viii. 6. xii. 24. † *Heb.* vii. 22.
‡ 2 *Cor.* v. 19, 20. *Matt.* iii. 15. *Rom.* iii. 1.
‖ *Rom.* iii. 15. § *John* i. 12. * 2 *Cor.* ii. 18, 19.

God required for us, and in our Room and Stead *; that is moſt certain, for he finiſhed the Work that his Father gave him to do †; and he hath made many ſweet Promiſes to us, That he will ſend his Spirit into our Hearts ‡, to work Faith in us to receive Him, and to apply the Merit of his Blood to us, to ſanctify, and renew us thereby ‖: And hath promiſed, That *whoſoever comes unto Him. He will in no wiſe caſt out* §. And all that ſhall come unto Him, ſhall find Reſt to their Souls *. That *whoſoever believeth in Him, ſhall be ſaved; That He will keep them, and none ſhall pluck them out of his Hand. That He will raiſe them up at the Laſt Day* †. Aſſuring us, That He is gone to Heaven, as our *Fore-runner, to prepare a Place for us there*; and *that He will come again, and take us to Himſelf, that where He is, there We may be alſo.* Now, if we can but act Faith on this Jeſus, and on the Covenant, whereof he is the Mediator, and on his Promiſes, applying them, and relying on them, *our Hearts ſhall not be troubled.*

Beſides, Let us conſider, there is not a Paſſage of Providence from God to us, but it comes through the Hand of this Mediator, 1 *Cor.* viii. 6. *All Things are by Him:* Put what you will in the Hand of a Mediator, and in his Power, it muſt needs turn to the Good of him, for whom he is a Mediator: Now, to ſupport

* *Iſa.* lv. 3. *Pſal.* lxxxiv. 11. † *Jer.* xxxi. 31. ‡ *John* xvii. ‖ *John* xv. 26.
§ *John* vi. 37. vii. 37. * *Matt.* xi. 28.
† *John* x. 28.

ſupport and comfort us in all our Troubles, let us conſider Two Things.

1. This Mediator ſteps in between God's Wrath and us, in all our Afflictions; that no *Fury* or Effects of it may break forth from God on his People, for whom he is the Mediator, that nothing but Fatherly Love may be in the Chaſtiſement; and if Love ſend the Affliction, whatever it be, to try and purge, *&c.* there can be no Hurt in that Affliction. Again, Our Mediator interpoſeth, either to hold off the Smart, or to allay and mitigate it, that it ſhall not diſtract, *Dan.* iii. 25. no, nor hurt.

2. He ſteps in to uphold us, and to ſtrengthen our Weakneſs, enabling us to endure, *Phil.* iv. 4, 12, 13. It was the Mediator that did ſtrengthen *Paul*; *The Lord ſtood by me, and ſtrengthened me*, ſaid he: Faith acted on this Bleſſed Mediator, eyeing him, and believing that our Afflictions come through his Hands, even through his who loved us, and died for us; our deareſt Friend, and who hath all Power in Heaven and Earth, muſt be a mighty Support to us in all our Troubles.

Fourthly, Let Faith be acted on the Word of Chriſt alſo: Ye believe the Word of God, believe the Word of Chriſt alſo: *His Mouth is moſt ſweet*: None but gracious Words proceed out of his Mouth *. *Grace was poured into his Lips* †; and he poured out Grace in all his Words: His whole Goſpel is a Goſpel of

* *Luke* iv. 22. † *Pſal.* xlv. 2.

Grace, Words of Peace and Salvation. Hear him ſpeaking moſt ſweetly, *Matt.* xi. 28. *Come unto Me all ye that are weary and heavy laden, and I will give you Reſt.* O what ſweet Words are theſe! *Ho! every one that thirſteth, come ye to the Waters and drink, without Money, and without Price,* Iſa. lv. 1, 2. *I am the Way, the Truth, and the Life* *. *Behold, I ſtand at the Door and knock; if any Man hear my Voice, and open the Door, I will come in and Sup with him, and he with Me.* This is but a Taſte of thoſe ſweet Cluſters of moſt refreſhing Grapes which hang upon the Boughs of the Goſpel: Let us take frequent View of what lies upon Record in the Evangeliſts, and often read over the manifold Promiſes of Grace that fell from the ſweet Mouth of our Bleſſed Lord, and meditate, and ponder, and conſider of them, act our Faith upon them, and we ſhall find Comfort in them; his Words drop as an Honey-comb, *His Words are Spirit and Life.* More particularly,

Firſt, Our Faith muſt be acted upon Chriſt's Word of *Precept*, his Word of *Command* in Time of Trouble: *Fear not him that can kill the Body, but Him that can caſt both Soul and Body into Hell* †. *Fear none of thoſe Things which thou ſhalt ſuffer* ‡. *Let not your Heart be troubled, nor let it be afraid. Rejoice when Men ſhall perſecute you* ‖, &c. *In Patience poſſeſs ye your Souls* §; with many ſuch. Now, Chriſtians

* *John* xiv. 6. † *Luke* xii. 4, 32.
‡ *Rev.* ii. 10. ‖ *Matt.* v. 7.
§ *Luke* xxi. 19.

Chriſtians muſt yield up the Obedience of Faith to ſuch Commands, and urge them upon their Hearts, charging themſelves to obey them, ſaying, O my Soul! My Lord hath forbidden me to fear, to be troubled, to be thoughtful, to be dejected, *&c.* He hath commanded me to be patient, yea, to rejoice in my Suffering *: He is my Lord, and I muſt obey him. I muſt keep his Sayings, or elſe I cannot be his Diſciple †: If I keep his Commandments, he will manifeſt himſelf to my Soul, his Father will love me, and He will love me, and they both will make their Abode with me; for it is his Promiſe, *John* xiv 21, 22. Say thus, O my Soul! Jeſus Chriſt is *my King and my Law-giver*, I muſt obey him; He is my *Prophet* alſo, and *I muſt hear him in all Things whatſoever he ſhall ſay unto me* ‡. I have taken him for my *Lord* as well as my *Saviour*; for for my *King* to *rule* me, as well as for my *Jeſus* to *ſave* me, for my *Prophet* to *teach* me, as well as for my *Prieſt* to *ſatisfy* for me. O my Soul! conſider, *He is the Author of Eternal Salvation only to thoſe that obey him.* Thus applying the Commands of Chriſt to ourſelves, and urging his Authority upon our Hearts, it will help us to bear up under our Troubles.

Secondly, Act Faith upon the *Promiſes* of Chriſt, of which ſomewhat was ſaid before. He hath promiſed to be always with us, to ſend the Comforter, to manifeſt himſelf unto us; that He *will not break the bruiſed Reed, nor*

* *John* xiv. 15. xv. 12. † *Matt.* vii. 24.
‡ *Acts* iii. 22.

nor quench the ſmoaking Flax *: That he will give us an Hundred-fold for all our Loſſes for his Sake. That he will gather us with his Arm, carry us in his Boſom; that he will hear our Prayers; that he will give us a Crown, a Kingdom, everlaſting Life, with many more. O! could we act our Faith upon his precious Promiſes, and lie ſucking by Faith on thoſe full Breaſts of Conſolation, and draw by Faith, Prayer, and Meditation, from theſe Wells of Salvation, we ſhould find ſweet Support under all our Troubles.

Thirdly, Faith acted on the Word of *Threatning*, may put a Stop to *Heart-Trouble*: Jeſus Chriſt hath dreadfully threatned thoſe that love Father or Mother, Son or Daughter, more than Him, or their own Lives; and thoſe that are aſhamed of Him, or his Word; and thoſe that fall from Him, and hear his Sayings, and do them not; and thoſe that are fruitleſs Branches, &c. †.

Fourthly, Faith acted on the *Examples* in the Word of Chriſt, eſpecially his own Example, *Learn of Me*, ſaith he, *for I am meek and lowly in Heart* ‡. He was a *Lamb, dumb before the Shearers* ‖; and we muſt follow his Steps. We have alſo a Cloud of Witneſſes, the Examples of the Primitive Chriſtians, who bore all their Troubles with Patience and holy Courage; and we are expreſsly commanded to be Followers of

* *Matt.* xix. 29. *Iſa.* xl. 11. † *Matt.* x. 37. *Luke* xiv. 26. *Mark* viii. 38. *John* xv. 3.
‡ *Matt.* xi. 29. ‖ 1 *Pet.* i. 21.

of them who through Faith and Patience inherit the Promiſe *. Thus Faith acted on the Word of Chriſt, will help againſt all *Heart-Trouble*.

Fifthly, Faith acted on the *Work* of Chriſt, will either prevent or cure *Heart-Trouble*. And that again, If Faith be acted upon the Work He *hath done* for us already, and upon the Work He is *now doing* for us in Heaven, and upon the Work He is *now doing* in us on Earth, and upon the Work He *will do* for us, and in us, and upon us at the Laſt Day: All which Works of Chriſt, if we act our Faith on them, we ſhall not be much troubled in our Hearts. Believe alſo in Chriſt; *Believe me*, ſaith he, *for the Works Sake*, John xiv. 11.

1. Faith muſt be acted upon that great and glorious Work of Chriſt for us when he was upon Earth, that Work which his Father gave him to do, in the Days of his Fleſh †, as our *Redeemer*, and that in *doing*, and in *ſuffering*; for he came to *do* the Will of God by his Obedience, as well as to ſuffer it by his *Satisfaction* ‡, and this in his State of Humiliation. He aſſumed Humane Nature, entred the Virgin's Womb, and was born of her, *yet without Sin* ‖. He lived on Earth a Time, doing Good, and healing all Manner of Diſeaſes §; ſpent moſt of his Time in Preaching, Praying,

* *Heb.* vi. 12. † *Heb.* x. 9. ‡ *Heb.* ii. 14, 15, 16. ‖ *Phil.* ii. 6, 7. § *Matth.* iii. 15.

Praying, Faſting, and revealing to Men the whole Will of God for their Salvation, and fulfilling all Righteouſneſs. He profeſſed he *came not to do his own Will, but the Will of him that ſent him*, John vi. 38, 39. *And*, ſaith he, *This is the Father's Will which ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up at the Laſt Day.* A comfortable Conſideration indeed, and a Cure for *Heart-Trouble:* That our Lord Jeſus will raiſe up all our dead dear Relations and Friends, now rotting in their Graves: *All that died in Jeſus* *, *will God bring with him.* And this alſo is the Father's *Will*, That *every one that ſeeth the Son*, that is, every one that by Faith receiveth and believeth in the Son, *ſhall have Everlaſting Life.* Now, to accompliſh and finiſh this Will of the Father, was the whole Work of Chriſt upon Earth, and to draw poor Souls unto him, to work Faith in them by his Word and Spirit, and fulfil the whole Law of God *for* them, even *in* them, *Rom.* viii. 4. and to begin and finiſh the whole Work of our Redemption †. Faith acted on this Work of Chriſt upon Earth for us in the ſeveral Parts of it, *He being Partaker of Fleſh and Blood with us, to deliver us from him that had the Power of Death, that is, the Devil; and to free us from the Fear of Death, by which we were always ſubject to Bondage* ‡. I ſay, if we can act Faith on theſe Works of Chriſt for us, we ſhall have no Cauſe of *Heart-Trouble.*

Let

* 1 *Theſſ.* iv. 16, 17. † *John* xvii. 4.
‡ *Heb.* ii. 14, 15.

Let us consider, that our Blessed Lord denied himself on Earth, and was well pleased not to have his own Will, nor to do his own Will, but referred himself intirely to his Father's; what reason have we, poor Worms, to be troubled, when our Wills are crossed? Let us in Heart and Life say, as we pray, *Thy Will be done on Earth, as it is in Heaven* *. And when the Will of God is done upon our Families and Relations †, *let not our Hearts be troubled*, but let us imitate Jesus Christ, in our Submission to the Will of God, making it our Work on Earth to be doing all the Good we can, and so *to put him on* ‡, and walk, as he walked, and not be troubled.

Secondly, Faith acted on Christ's *Suffering-Work* on Earth, will greatly contribute to our Support: *He was a Man of Sorrows* ‖; so that if we meet with Sorrows on Earth, we do but drink of our Master's own Cup, and that should quiet us.

Christ's Sufferings on Earth were of Two Kinds, *viz.* for our *Imitation*, and for *Satisfaction* for our Sins.

1. For our *Imitation*. His patient suffering of Reproaches, Scorns, Revilings, Contradiction of Sinners, Temptations, Persecutions, Bonds, Poverty, Shame, Loss of Friends, *&c* §. Suffering all with invincible Patience and Meekness,

* *Matt.* xvi. 10. † *Acts* xxi. 14.
‡ 1 *John* ii. 6. ‖ *Isaiah* liii. 1, 2.
§ *Mark* x. 39. *Matt.* xxvi. 39.

neſs, without the leaſt Murmuring, Repining, Diſquiet, or Diſcontent, without any Retaliation; for *when he was reviled, he reviled not again* *; he prayed for his Enemies, &c. and all this as our *Example, that we ſhould follow his Steps*, 1 Pet. ii 21, 22, 23. And if our Lord, the Lord of Heaven and Earth, ſuffered ſuch Things, what Reaſon or Cauſe have we to be troubled in our Hearts when we are perſecuted, reviled, forſaken of all our Friends, impoveriſhed, expoſed to Shame and Sorrow, ſeeing our Bleſſed Lord was ſo expoſed, and ſo exerciſed upon Earth? Is it not enough for the Servant to be as his Maſter? Shall we think to fare better than him? His Sufferings were to teach us to bear ours with Chriſtian Patience, and to ſanctify ours to us; yea, in all our Sufferings he ſympathizeth with us.

Let us then act our Faith upon Chriſt's Sufferings on Earth; his whole Life being a Life of Suffering. he knew what Trouble meant; he was acquainted with Grief; he knew what it was to loſe a Friend; for in his greateſt Trouble all his Diſciples (whom he calls his Friends) forſook him and fled; and *being tempted himſelf, he knows how to ſuccour them that are tempted* †. He hath a *Feeling of all our Infirmities*. Let us labour to act Faith on Jeſus, and *our Hearts will not be troubled*.

2. But his great Suffering-Work for us was his Work of *Satisfaction*. *All our Sins being laid on him, it pleaſed the Lord to bruize him, and*

* 1 *Pet.* ii. 22. † *Heb.* ii. 18. iv. 15.

and to put him to Grief, and to make his Soul an Offering for Sin *: *He poured out his Soul unto Death, and was numbered among Tranſgreſſors, was made Sin for us: He bare our Sins on his own Body on the Tree; was made a Curſe for us* †; ſuffered the Wrath of God for us, to deliver us from the Wrath to come. The Bleſſed Jeſus, when our Sins were upon him, *he was ſore amazed*, groaned, *was exceeding ſorrowful, even unto Death* ‡; he was in a *bloody Sweat*, in a bitter *Agony* in the Garden: He was falſely accuſed, unjuſtly condemned, and then barbarouſly crucified, ſuffering that curſed and cruel, ſhameful and painful Death of the Croſs; and all as our *Surety*, and as a *Sacrifice* to God for our Sins ‖. *Chriſt our Paſſover was ſacrificed for us* §, to make Atonement and Satisfaction to the Law and Juſtice of God for us, *Rom.* iii. 25.

This was the great Work of the tranſcendent Love of Jeſus Chriſt when he was upon Earth, when he *travailed in Soul, drank of the Brook in the Way* *, that black Torrent of Wrath and Curſes that lay in the Way between our Souls and Heaven, which ſtopped up our Paſſage thitherward, and made it utterly impaſſible for us: But Jeſus made a Paſſage by his Blood, that his Redeemed might paſs thither †. So great were his Sufferings in

* *Iſa.* liii. 6, 10, 22. † 2 *Cor.* v. 20. *Gal.* iii. 10. 1 *Pet.* ii. 24. 1 *Theſſ.* i. 10.

‡ *Matt.* xxvi. 37, 38. *Luke* xxii. 44.

‖ *Rom.* iv. 25. § 1 *Cor.* v. 7. * *Gal.* ii. 20. *Rev.* i. 6. *Pſal.* cx. 7. † *Heb.* ix. 12.

in this World for us, that they made him cry out, *My God, my God, why haſt thou forſaken me* *? *Offering up ſtrong Cries with Tears* †.

Now then, let us act our Faith on the Sufferings of Chriſt here on Earth, and believe that he ſuffered all thoſe hard and heavy, thoſe bitter and grievous Things *for us* and in our Names; that he bore *our* Sins to ſatisfy God's Juſtice for them, to purchaſe and procure *our* Pardon. O! that we could but believe in this Jeſus, that he ſweated great Drops of Blood for us, and that he ſhed his very *Heart-Blood* upon the Croſs for us, and by Faith apply and appropriate all this to our own Souls, believing *that he was wounded for our Tranſgreſſions*, and *ſmitten for our Sins*; that the *Chaſtiſement of our Peace was upon him* ‡; that by the Blood of his Croſs he hath made our Peace, and hath purchaſed for us Eternal Life. Believe this, and then ſee what little Cauſe you have to have your Hearts troubled for any Loſs or Croſs whatſoever. The Conſideration, in a Way of believing of what Chriſt hath done for us, and what he hath ſuffered for us, ſhould make us patiently do or ſuffer any Thing for him and from him. *Believe alſo in Me.*

Secondly, Our Faith muſt be acted upon the Work of Chriſt, which is *now* doing for us in Heaven. He is not idle there, although *he be ſet down on the Right hand of the Majeſty on high* ‖; but he is at Work for his People there; there

* *Matt.* xxvii. 46. † *Heb.* v. 7.
‡ *Iſa.* liii. 5. *Eph.* ii. 14. ‖ *Heb.* viii.

there *he maketh continual Intercession for us* *. He is there as our *Advocate* to plead our Cauſe, and manage all our Buſineſs there; preſenting his Blood in the Virtue of it to his Father for our Pardon preſenting our Perſons and Services perfumed with the Incenſe of his own Righteouſneſs, and by his Spirit applying the Vertue of it to all our Souls. *He is able to ſave to the uttermoſt all that come unto God by him, ſeeing he ever liveth to make Intercession for us* †. Of this I have ſpoken before. Now if we can act our Faith upon the Interceſſion of Chriſt, who knows all our Wants, Burthens, Cares, and Fears, and whoſe Office it is to plead and interceed for us in Heaven ‡ (tho' we may ſcarce have any to plead or ſpeak a Word for us on Earth, yet) we ſhould have no Cauſe to have our Hearts troubled: We have a faithful Friend, to whom we may commit our Cauſe.

Thirdly. Chriſt is doing a Work *in us* on Earth, while he himſelf is in Heaven: He is humbling us, purging us, teaching us, mortifying our Corruptions, crucifying our inordinate Affections, ſanctifying us, and ſo preparing us for Heaven: He is making us meet for the Kingdom: He is fitting us for his Father's Houſe, by all his Ordinances, by all his Providences, by every Loſs and Croſs; by all our Afflictions, as 2 *Cor.* iv. 17. *Our light Afflictions, which are but for a Moment, work for us*

* *Iſa.* liii. 12. *Rom.* viii. 34.
† *Heb.* vii. 25. ‡ *Pſal.* x. 14.
‖ *Phil.* ii. 13.

us (that is, by Way of Preparation) *a far more exceeding and eternal Weight of Glory.* Jeſus Chriſt is in the Word, and in the Rod; he is All in All: He is ſtill forming, ſquaring, faſhioning and working by his Spirit *, Word and Rod, upon his People, to make them more and more conformable to himſelf, to ſquare them as Stones for his Building, to make them Habitations for himſelf †, Temples for the Holy Ghoſt to dwell in, and that he himſelf may delight to dwell in them here, and to make them fit to dwell with him for ever in Glory. Now, let us labour to act our Faith on thoſe Bleſſed Works of Chriſt *in us*, and believe that he is thus working in us, even *in* and *by* all our Afflictions, and labour to feel and find theſe gracious Works carrying on in us, and we ſhall have no Cauſe to be troubled.

Moreover, our Faith ſhould be acted upon the Work that Chriſt is now doing for us in Heaven: Beſides his Interceſſion for us there, he is *preparing a Place* for us in Heaven, as he told his Diſciples, to comfort them: *In my Father's Houſe are many Manſions: I go to prepare a Place for you.* A Place in Heaven is infinitely better, and more to be deſired than the beſt Place on Earth. A Place in the Father's Houſe, in the higheſt Heavens, in that glorious Paradiſe above, that's the Place of all Places, where the Great and Glorious God dwells; there Bleſſed Jeſus dwells: O that *New* Jeruſalem! *the City of the Living God*, that's the

* *Rom.* viii. 28. *Eph.* ii. 20, 22.
† *Heb.* xiii. 21.

the Place indeed; *that Houſe not made with Hands, eternal in the Heavens* *. Some think that Jeſus went *locally* into Hell, but we are ſure he went *locally* into Heaven; and we know for what he went there; for he hath told us, It was to prepare a Place for us there. Here below, all Places are full of Darkneſs, Snares, Temptations, Fears, Dangers, Perſecutions; but that is a Place of perfect Peace, perfect Reſt, of Light, Comfort, Joy and Conſolation. Here we are *Pilgrims* and *Strangers*, there is our *Home*, our Father's *Houſe*. Here we have *no continuing City*, no abiding Place †. Chriſt's People here in this World, many Times, have no *certain Dwelling-place*, but are driven from Houſe and Home, are forced to fly from one City to another, from Town to Country, from one Kingdom to another; conſtrained to wander from Place to Place; while others abide in their Habitations, they muſt ſeek their Quarters where they can find them, a while under one Friend's Roof, a while under another; which is no ſmall Affliction to them that feel it, though others lay it not to Heart. Now, what ſhould comfort us in this our Pilgrimage and Wilderneſs Condition? What ſhould ſupport us in this our wandering State, but that it was even thus with our Bleſſed Lord himſelf upon Earth, who had *not an Houſe to put his Head in?* And ſo it was with his Diſciples, and with many choice Saints, as, *Heb.* xi. 37, 38. What ſhould bear up our Spirits, but this comfortable Conſideration, That our Lord

* 2 *Cor.* v. 1, 2. *Acts* i. 9, 10, 11.
† 1 *Cor.* iv. 11.

Lord went to Heaven on purpoſe to prepare a Place for us there? If the *Earth* caſt us out, *Heaven* will receive us *: If Men ſay to us, Remove, be gone hence, depart away, here is no Place, no abiding for you; our dear Lord will call out of Heaven, and ſay, *Come up hither* †, come up to Me, I have prepared a Place for you here. There is Room enough, *in my Father's Houſe there are many Manſions*, and from thence there ſhall be no remove for ever, no more any changing Houſes for ever, when once we are lodged in our Father's Houſe. *There is* our *Fore-runner for us entered* ‡. The Hope we have through Grace of getting into that Bleſſed Place, *by that New and Living Way*, to reſt there after all our weary Wanderings here, and never to remove more, is that which comforts us in theſe our troubleſome Removes here: O that Place, and that bleſſed State in that Place! *To ſee God, and to be ever with the Lord*, to ſee our lovely Lord Jeſus *as he is, and to be made like unto him* ‖. Could we fix our Hearts and Eyes more ſtedfaſtly upon theſe inviſible and eternal Things, we ſhould more quietly and comfortably bear our preſent Troubles, yea, and rejoice in them. And when we can act our Faith upon that *Place* and *State* above, and conclude our Title to it, by our Intereſt in Chriſt, then *our Hearts will not be troubled.*

Alſo this Conſideration ſhould preſerve us from *Heart-Trouble*, and Sorrow for the Loſs of dear Relations

* 2 *Cor.* vi. 11. † *Rev.* xi. 12.
‡ *Heb.* vi. 20. ‖ *Matt.* v. 8. 1 *Theſſ.* iv. 1 *John* iii. 2, 3.

Relations which died in Jeſus, for that they are gone Home to their Father's Houſe, they are ſafely arrived at their Harbour, they are ſafely Houſed, they are where they would be, they are gone to the Place that their Beloved Lord went to prepare for them, *to that City of God, to the general Aſſembly of the Firſt-born, whoſe Names are written in Heaven,* &c. *. They would not exchange their Place now for the moſt ſtately and moſt magnificent Place in all the World. O! could we but realize by Faith that moſt happy *State* and *Place* where our deceaſed pious Friends are gone, our Hearts would not be troubled for them.

And this may comfort us alſo under all our preſent Sufferings and Sadneſſes, that e'er long we alſo ſhall go to that Place, to that *City* above, which God hath prepared for us. Our Lord aſſures us, That *He will come again, and take us to himſelf, that where he is, we may be alſo* †. O! could we believe this, we ſhould ſay, *Come, Lord Jeſus, come quickly!*

Fourthly, Our Faith muſt be acted upon the *Work* that Chriſt *will do for us, and in us, and upon us in Heaven at the laſt.* It is above all our Underſtandings to conceive what glorious Works Chriſt *will do for us and in us at the Laſt Day.* It doth not yet appear what we ſhall be ‡. There ſhall be *a Day of the Manifeſtation of the Sons of God* ‖. The poor deſpiſed Saints, all black and cloudy here, covered with Shame and Reproach now, ſhall then be manifeſted to be the Lord's

* *Heb.* xii. 23. † *Heb.* xi. 16.
‡ *John* iii. 2. ‖ *Rom.* viii. 22, 23.

Jewels *: That will be a Day of their full Redemption, both of Soul and Body, their *Wedding* and their ſolemn *Coronation-Day* †. Then their Bleſſed Redeemer ſhall publickly own them, and bid them welcome to his Father's Houſe, ſaying, *Come ye Bleſſed of my Father* ‡, &c. Then will Jeſus put on the Crown of *Glory*, of *Righteouſneſs*, and of *Life*, upon their Heads. Then will Jeſus *preſent them to his Father without Spot or Wrinkle, or any ſuch Thing* ‖. Then will he make their (now) *vile Bodies* (ſubject now to vile Corruptions, to vile Diſeaſes, to vile Abuſes, and to a vile Diſſolution at Death) *like unto his own glorious Body* §; and their Souls ſhall be like to his, to their full Satisfaction *. Then the poor Diſciples of Chriſt ſhall have a full End put to all their *Heart-Troubles*, Sorrows, Fears, and Cares. Then *their Hearts ſhall rejoice, and their Joy no Man* (nor Devil) *ſhall take from them* †. *Sorrow and Sighing ſhall flee away*, and they ſhall enter into everlaſting Reſt; and into that unſpeakable bleſſed State which was purchaſed by the precious Blood of Jeſus, and by him prepared and poſſeſſed in our Names and Steads. All our dear Relations that died in Jeſus, are already entered; Chriſt, their deareſt Lord, hath wrought this glorious Work on their Souls already; they are triumphing, ſinging *Hallelujahs* in the higheſt Heavens, while we are fighting, ſighing and ſobbing here below. They are with Bleſſed Jeſus above, according to his Prayer for them, ſeeing his Glory, and

* *Mal.* iii. 17.
‡ *Matt.* xxv. 34.
§ *Phil* iii. 31.
† *John* xvi. 22.
† 2 *Tim.* iv. 8.
‖ *Eph.* v. 27.
* *Pſal.* xvii. 15.

and participating of it *. Thus much for the Work of Chriſt, upon which our Faith muſt act, that our Hearts may not be troubled.

Fifthly, Our Faith muſt act upon the *Will* of Chriſt, in order to the preventing, and curing our *Heart-Troubles*, Fears and Sorrows. What is the *Will* of Chriſt? It is his *Will* that his Peoples *Hearts ſhould not be troubled nor afraid*, as in the Text: It is his *Will*, that in the World they ſhould *have Tribulation*, but yet, that they ſhould *be of good Chear* †. It is his *Will*, that in their *Patience they ſhould poſſeſs their Souls*, and not faint nor be diſcouraged. It is his *Will* they ſhould be *ſanctified*, and that all their Afflictions ſhould promote their Sanctification. It is his *Will*, that although he *love* them, yet to *rebuke and chaſten them*; and when he doth ſo, that they ſhould be *zealous and repent* ‡. It is his *Will*, that they ſhould *deny* themſelves, *take up their Croſs daily, and follow him* ‖. That they ſhould *fear none of thoſe Things that they ſhould ſuffer* §. That they ſhould walk in his Steps, hold faſt to the End, *be faithful unto Death* *. That they ſhould *overcome*. It is his *Will*, that they ſhould not love Father or Mother, Son or Daughter, more than Himſelf; no, nor their Lives, but be willing to part with all for his Sake †. Yea, it is his *Will*, his *Laſt Will*, that all his poor Diſciples, after they have ſuffered awhile, *may be with him where he is, to behold his Glory* ‡. Thus if we act Faith upon the *Will* of

* *John* xvii. 22, 24. † *John* xvi. 33.
‡ 1 *Theſſ.* iv. 3. *Heb.* xii. 10. *Rev.* iii 19.
‖ *Matt.* xxi. 24. § *Rev.* ii. 10.
* *Mat.* x. 34. † *Luke* xiv. 26. ‡ *John* xvii. 24.

Christ, and labour to yield to it, and acquiesce in it, we shall procure much Freedom from *Heart-Trouble*.

Lastly, Our Faith must be acted upon the *Ends* and *Designs* of Christ in all his afflictive Providences towards us; and these his Ends are all very good and gracious. This Argument he himself used to cure the *Heart-Troubles* of his Disciples for his Departure from them. *viz.* That he had *good Ends* in his going away from them; His *End* was, to prepare a better Place for them, a better Place than any to be found here; a Place in Heaven, in the Father's House: And his *End* was to send the *Spirit*, the *Comforter* unto them, which would not come if he did not go away, *John* xvi. 6, 7. He had told them of his going away from them, upon which *Sorrow had filled their Hearts*, (and it is even so with us, when our earthly Comforts leave us, Sorrow fills our Hearts;) but to cure this, our Lord answers them, That it was *expedient for them*, (good and necessary for them) that he should go away, shewing them his *End* in going away, to wit, *that he might send to them the Comforter*; He would remove from them a great *Mercy*, the greatest earthly Mercy that ever they enjoyed, which was his *Personal Presence*; they must part with so *dear*, so *near*, so *sweet*, so *loving*, so *faithful* a Friend as himself was to them: And could there be a greater Loss? For this *Sorrow had filled their Hearts*: But he tells them, it was to make Way for a greater Mercy, which was, to send them the *Comforter*, in all the saving and miraculous Gifts of the Holy Ghost, by which they should be able to *do greater Works than himself did*, John xiv. 12 which was a greater Mercy

Mercy than his *bodly* Preſence with them, and with this he calms and quiets their Minds. Now, if we can act Faith upon the bleſſed *Ends* of Chriſt in removing our earthly Comforts from us, which are, to beſtow upon us *better* Mercies, to give us more of his Spirit, and of the Graces and Comforts of it, our Hearts would not be troubled: Could we believe, that Chriſt's *End* in all his Chaſtiſements, is, to prepare us for that Place in his Father's Houſe, it would comfort and ſupport us. His *Ends* are very good, and that ſhould quiet us. So long as the People of Chriſt enjoy moſt of the Comforts of this World, (I ſpeak it by ſad Experience) commonly they enjoy leaſt of God, and of his Spirit: and uſually, when Chriſt takes away their earthly Comforts, then he manifeſts moſt of Himſelf, and of his tender Love to them: He brings them into the *Wilderneſs*, and then *ſpeaks comfortably to them*; then he ſpeaks to their Hearts, and not to their Ears only, as in Time of Proſperity; then he gives out moſt of the Graces and Comforts of his Spirit. Chriſt never takes away theſe outward Mercies from his People, but with *Deſign* to beſtow better, if our Diſcontent and Unbelief do not hinder. When the Lord took away from his Servant *David* the young Child begotten in Adultery, it was to give him a *Solomon*.

Thus I have endeavoured to ſhew what it is alſo to believe in Chriſt, that thereby we may prevent and cure our *Heart-Trouble*.

The laſt Thing I have to do is, to ſhew *how* Faith acted thus on God and Chriſt, or, on God in Chriſt, is the beſt Preventive of, and Remedy to cure all our *Heart-Troubles*, which hath indeed been ſhewn, partly in the Two former Particulars,

lars, and will ſerve for the Confirmation of the Point alſo.

Two Ways principally Faith acted on God and Chriſt, doth effect this great Cure of *Heart-Trouble*, and procure *Heart's-Eaſe*.

Firſt, By way of *Application* and *Approbation*.

Secondly, By way of *Holy Confidence* and *Reliance*.

Firſt, By *Applying* and *Appropriating* God and Chriſt to the Soul, and *All* that God is, and *All* that Chriſt is, and *All* that God hath, and *All* that Chriſt hath, and *All* that God and Chriſt hath promiſed: Faith applieth and appropriates *All* this to the Soul; Faith gives the Soul Right, Title, Claim, Propriety and Intereſt to, and in God and Chriſt; Faith makes *All* the Believer's *own*. Believe, and *All* is thine. This is the Language of Faith, My God, my Lord, my Chriſt, my Saviour, my Redeemer *; and this quiets and ſatisfies the Soul fully, or nothing in Heaven or Earth can do it; when it can thus act its Faith on God and Chriſt. So was *David* cured of his great Troubles, 1 *Sam.* xxx. 6. *He encouraged himſelf in the Lord his God, his* God, *his* God in Chriſt; ſo in that pregnant Text, 2 *Sam.* xxiii. 5. His Intereſt in God's everlaſting Covenant, (whereby God was become his God in Chriſt) he acted his Faith upon, and that ſatisfied him †. So *Mich.* vii. 7. *Pſal.* lxxiii. 25, 26.

Either God is ours, or he is not; either Chriſt is ours, or he is not: If God and Chriſt be not ours,

* *Pſal.* xix. 14. † *Pſal.* xxxi. 14.

ours, we have Cauſe enough to mind our Danger, and to be troubled at our very Hearts, that we are in ſuch a Caſe; and ſhould now above all Things labour after an Intereſt in God and in Chriſt; whatever our Loſſes in the World be, this dangerous State of Souls ſhould be moſt minded, and ſpeedily looked after above all Things.

But if God be *ours*; and if Chriſt be *ours*; if we have choſen God for our *Portion* in Chriſt; and if we have rightly and truly received Jeſus Chriſt the Lord, for our only Lord and Saviour, and have unfeignedly given up our whole ſelves to him; then may we act our Faith upon God, as *our* God, and upon Jeſus Chriſt as *ours* *, and may claim our Right in God and in Chriſt, and in *All* that God and Chriſt is, and hath, as our *own*; and then, What Cauſe of any *Heart-Trouble?* If God be ours, if Chriſt be ours, *All* is ours, *All* is ours, Life is ours, Death is ours: What if we want Relations and Friends, Honour, Wealth and Health; is not the All-ſufficient God enough? Is not Jeſus, in whom *dwells all Fullneſs*, enough to ſupply the Want of all? This God propoſed to *Abraham*, *I am thy God*; and to *Iſrael*, Iſa. xli 10. Jeſus Chriſt is *All*, *and in All*; and if Chriſt be yours, *All* is yours; God is yours; and all the Good of both Worlds are yours; and what can you deſire more?

Secondly, Faith exerciſed in *holy Confidence* in, and *Reliance* upon God, and Chriſt, and the Promiſe,

* *Pſal.* cxix. 57. *Lam.* iii. 24. *John* i. 12. *Col.* ii. 6. *Gen.* xvii. 1. *Col.* iii 11. 1 *Cor.* iii. 22, 23.

miſe, will prevent or cure all our *Heart-Trouble*. *David* was cured both theſe Ways, *Pſal.* xxxi. 11, 12, 13, 14, 15. *viz.* by appropriating God to himſelf, and by truſting in him, *I truſted in thee, O Lord, I ſaid, thou art my God* *: For God is pleaſed to engage himſelf to diſcharge thoſe Souls from *Heart-Trouble* and ſinful Fear, who truſt in him, *Pſal.* xxxvii. 40. Trouble doth diſorder the Heart, and diſcompoſe the Mind; but Faith in this exerciſe of it, *truſting in the Lord*, doth *fix* and ſettle the Heart; ſo that then no *evil Tidings ſhall make ſuch a Perſon afraid, for his Heart is fixed, truſting in the Lord* †. God hath promiſed to *keep them in perfect Peace, whoſe Minds are ſtayed on him, becauſe they truſt in him*, Iſa. xxvi. 3.

Diffidence is the Cauſe of all *Diſquiet*; no true Reſt can be had, nor Quiet to our Minds, but by Confidence in God, *Pſal.* ii 12. *O the Bleſſedneſs of thoſe that truſt in Chriſt!* God in Chriſt is the only fit Object of our Confidence, in all our Extremities. A Believer hath a God to go to in all his Troubles, an Almighty and loving Father in Chriſt; and this ſhould be our Comfort, that we are in Covenant with him that rules the World, and hath committed the Government of all Things to his Son, our dear Redeemer, who hath bought us with his Blood; and we may be ſure no Hurt ſhall befal us that he can hinder; and what cannot he hinder, who hath all Power in Heaven and Earth ‡, and that hath the Keys of Hell and Death, unto whom we are ſo near, that he carries our Names on his Heart, and who will in his due Time make all the World know, that his People are as dear to him as the Apple of his Eye.

Truſt

* *Pſal.* xliii. 5. † *Pſal.* cxii. 7.
‡ *Matt.* xxviii. 18.

Truſt then, depend and rely upon God in Chriſt, and by an holy Confidence reſign up your Wills to his Will, to have us do, what he would have us do; to be, what he would have us be; to ſuffer what he would have us ſuffer; and then *Heart-Trouble* will ceaſe, and ſweet Peace cometh: When having truſted all with God, we can in Heart ſay, Lord, if thou wilt have me poor, diſgraced, impriſoned, diſeaſed, deprived of my deareſt Friends, I am content to be ſo; I truſt all my Concerns with Thee: O the ſweet Peace and Quiet that will be in that Soul!

There is the *All-Mightineſs*, the *Wiſdom*, *Goodneſs*, *Love*, *Mercy*, and *Faithfulneſs* of God in Chriſt for us, to truſt in, and to rely upon, a *Bottom* and Foundation ſtrong enough to build our Confidence upon, in all Storms and Streights; God hath alſo made many *exceeding great and precious Promiſes* in his Word, and not a *naked Promiſe*, but he hath entered into Covenant with us, founded upon full Satisfaction by the Blood of Jeſus, and confirmed it with an Oath *: And to this Covenant, ſealed by the Blood of his Son, he hath added the Seals of the Sacraments; and all this, that the *Heirs of the Promiſes*, namely, All True Believers, *might have ſtrong Conſolation*, and be cured of all their *Heart-Troubles*.

Upon this ſure Foundation then muſt our Faith act in an holy Confidence in God, and in Chriſt; the Soul being taken off from all other Objects, carried out of Self, unto God and Chriſt; who preſently (as ſoon as truſted in) communicate Themſelves, and their Love, and Goodneſs to the Soul, filling it with Peace, Strength, and Settle-

* *Heb.* vi. 17.

ment. By this truſting in God, we honour God moſt, and beſt provide for our own Safety.

This Way then, whereby Faith quieteth the Soul, and cures it of its Troubles, is by *raiſing* it above all Diſquietments, and *ſetling* it ſolely upon God in Chriſt, and thereby *uniting* it to God in Chriſt; from whence it draws Vertue and Strength, to ſubdue whatever troubleth its Peace. For the Soul is made for God, and never finds Reſt, 'till it return unto, and ſettle and centre itſelf upon him again. And that we may thus place our Confidence in God and Chriſt for all Supplies, we muſt moſt certainly earneſtly beg, cry, and ſeek to God for Grace and Strength to do; we muſt truſt in God alone for all Things, and at all Times: And thus by appropriating God to us, and Chriſt to us, and placing our Confidence in them, we may be cured of all our *Heart-Troubles*.

APPLICATION.

I. *For Information. Theſe Inferences follow.*

Firſt, If Faith acted upon God in Chriſt be ſuch a Remedy againſt *Heart-Trouble*, then ſurely, Faith is a very precious, a very excellent Thing; a Grace of very great Worth and Value, and of great Uſe and Efficacy: It is *precious Faith* indeed, the very *Trial of it is more precious than Gold* *. Precious for its *Author*, the Lord Jeſus †; for its *Object*, precious Jeſus, and all the exceeding great and precious Promiſes, the Purchaſed Inhe-

* 2 *Pet.* i. 1. 1 *Pet.* i. 7. † *Heb.* xii. 2.

Inheritance *: For its *Offices*, it unites us to Chriſt, gives us Title to eternal Life †; it ſupports under all Afflictions; prevents or cures all *Heart-Troubles*; and precious for its *End*, which is the Salvation of our Souls ‡.

This Grace of Faith is of a transforming, ſpiritual Nature; and the Soul of a Believer, by acting it on God and Chriſt, and on Divine, Heavenly and Spiritual Things, becomes Divine, Heavenly and Spiritual. Faith unfaſteneth the Heart from the Creature, ſhewing the Soul the Vanity of it, and carries the Soul unto God and Chriſt, ſhewing it God's All-ſufficiency, and Chriſt's All-fullneſs; for Faith believes what God in his Word hath revealed of both. It is the great Deſign of God, in all the Troubles he ſends upon his People, effectually to teach them the exceeding Vanity of the Creature, to imbitter the Things of this World to them, to wean their Hearts from them, to bring earthly Things out of Requeſt with them, to make them ſee, that there is no true Contentment, nor ſolid Satisfaction for the Soul to be found in them, and to make them ſee where true Happineſs and Contentment is to be had; even in God and in Chriſt alone, for whom their Souls were created, redeemed, and ſanctified ‖. Now the great Work of Faith, is, to take off the Soul from the Creature, and fix and ſettle it upon God and Chriſt, the true Foundation. Naturally our Hearts hang looſe from God, and cleave to the Creature, and when the Creature fails, our Hearts are troubled; but Faith takes

* *John* i. 12. † *Eph.* iii. 17.
‡ *Heb.* xi. 1 *Pet.* i. 9.
‖ *Pſal.* iv. 5. *Iſa.* xliii. 21. Tit. ii. 14.

off the Heart from the Creature, and ſettles it upon God in Chriſt, where it finds Reſt; and this is the great Service it doth us. All the great and famous Things which thoſe Worthies did, and all the hard and heavy Things they ſuffered, mentioned *Heb* xi. were all done and ſuffered by the Power of Faith, Ver. 37, *&c.* The ſettling of our Hearts upon God in Chriſt, truſting all there, is the beſt Means to cure our *Heart-Trouble*; and this Faith doth, and therefore it is precious.

Secondly, It follows from the Premiſes, That the Want of Faith in God, and in Chriſt, is the great Cauſe of all our *Heart-Troubles*, Deſpondencies and Diſquietneſs. Could we but act our Faith ſtrongly on God and Chriſt, as our God in Chriſt, our Troubles wou'd be prevented or cured: For by Faith the Soul looks up to God in Chriſt, through the Promiſes, looking off from all other Supports, unto God for all Supplies, for the removing of all Evil felt or feared, and for the obtaining of all Good promiſed and needed; and by this Exerciſe of Faith, the Soul is raiſed up above all Diſcouragements and Diſquietments: But where this Faith is wanting or the lively Exerciſe of it ſuſpended, there the Soul ſinks under *Heart-Troubles*. But of this ſomething was ſaid before.

Thirdly, Hence alſo we may clearly ſee the abſolute Neceſſity of getting Faith in God, and in Chriſt; and of acting it, and living by it: There is no living quietly and comfortably without it, no ſtanding under our Burthens, no bearing with Patience and Chearfulneſs our Loſſes and Croſſes without

without this Faith; no Joy and Peace, but by Believing: By Faith we ſtand.*.

Fourthly, Then the Things of the World are not to be truſted to, nor truſted in, for Comfort in Time of Trouble. Nothing but God and Chriſt to be truſted in, and truſted to; and there is enough in them to ſupport and comfort us, as hath been ſhewed: But no Confidence to be put in the Creature †; there is a Curſe upon ſuch Confidence, but a Bleſſing upon them that truſt in God: No truſting in Friends ‡, Riches, Gifts, or any Thing; for ſo to do, is *Idolatry*, to give that to the Creature, which is due to God alone.

Fifthly, Hence we ſee the Reaſon why ſo many faint in the Day of Adverſity, and ſink under Trouble; and others uſe unlawful Means to prevent Trouble, or to get out of it: It is, becauſe they want this Faith in God and Chriſt; and for want of it, too many miſcarry under Affliction.

The *Second Uſe* is by Way of *Exhortation* to all the Diſciples of Chriſt, in the Words of the Text; *Let not your Hearts be troubled, but believe in God, and believe in Chriſt*: You muſt get and act Faith in God and Chriſt, this is the only *Preventive*, the only *Remedy* againſt *Heart-Trouble*. Our Lord in this Text commands and commends it ‖: We muſt *needs* get Faith, for we cannot have Chriſt without Faith §: Go to God for it, it is his *Work*, his *Gift*, yea, it is his *Operation*; yea, the

* *Rom.* xv. 13. † *Jer.* ix. 4.
‡ *Mic.* vii. 4, 5. ‖ *John* vi. 29.
§ *Eph.* ii. 8. *Col.* ii. 21.

the ſame *Power* that raiſed up Jeſus from the Dead, muſt be put forth upon a Soul to work Faith, *Eph.* i. 19, 20. The exceeding great and mighty Working of the Power of God, to raiſe up the Soul to Chriſt, and to enable it to lay hold on God and Chriſt: For ſuch is our natural Proneneſs to live by Senſe and carnal Reaſon, and ſuch is the moſt tranſcendent Excellency of God and Chriſt, and of Divine Things, which Faith looks unto; and ſo great an Inclination have we to *Self-ſufficiency*, and ſo much rooted in *Self-love*, and inordinate Love of the Creature, and ſo hard to take off the Soul from falſe Bottoms; and becauſe we are ſuch *Strangers* to God naturally; and becauſe there is ſo much Guilt of Sin ſtill remaining on us, by our renewed Provocations, that we are afraid to entertain ſerious Thoughts of God: And becauſe of that infinite *Diſtance* between God and us, we can never come to believe in him, and rely upon him, until our Hearts be renewed by the Power of Grace, and this Divine Grace of Faith infuſed into them: Therefore we muſt go to God and Chriſt, and put up ſtrong Cries and Prayers to God to work Faith in us, and never give over, until it be wrought in us.

And having got Faith, we muſt act and exercerciſe it upon God in Chriſt; upon God, I ſay: He only is the *Object* of Faith, and is worthy of it; for a Man can be in no Condition in which God is at a Loſs, and cannot help him: If Comforts and Means of Deliverance be wanting, God can *create* Comforts, and *command* Deliverance, *Iſaiah* lvii. 19. He can bring Light out of Darkneſs, *Pſalm* cxii. to Him all Things are poſſible.

2. Then

1. Then, Faith aſſents to, and is perſuaded that there is a God, the Infinite *Firſt* and *Beſt Being* of all Things, and who giveth Being to all Things, *Heb.* xi. 6.

2. That in this Bleſſed Being are Three Perſons, *Father*, *Son*, and *Holy Ghoſt*, and all the Object of our Faith.

3. Faith muſt always act on God in Chriſt, and not otherwiſe; for *in Chriſt God reconciles the World* *. In Chriſt, God becomes our Friend, at Peace with us; by Chriſt, the Enmity between God and us, is taken away; in Chriſt, God becomes our Father, *John* i. 12. *Gal.* iii. 26.

4. Faith is acted by Meditating on, Conſidering of, and Applying, and Appropriating of God in Chriſt to the Soul, laying Claim to all that God hath, as its own.

5. It muſt alſo act upon the Promiſes of God in his Word, and Chriſt in them: God hath opened all his Heart to us in his Word, making many ſweet Promiſes, *exceeding great and precious Promiſes* †: And alſo he hath made a *Covenant of Grace* with us, to beſtow himſelf, and all good Things upon us, upon which we muſt live, until Promiſes end in Performances ‡. Theſe Promiſes are our Spiritual Treaſury: Promiſes of Pardon of Sin, upon Repentance and Faith; Promiſes of renewing, ſanctifying Grace; Promiſes of the Spirit,

* 2 *Cor.* v. 19. *Col.* i. 21. † 2 *Pet.* i. 4.
‡ *Jer.* xxxi. *Heb.* viii.

Spirit, of Heaven, of Eternal Life and Glory, of Manſions in the Father's Houſe, and of all Things needful in the Way to the Kingdom, that we ſhall want no good Thing, and that all Things ſhall work together for our Good, &c.

Laſtly, That our Hearts may not be troubled, but fully ſatisfied and comforted, we muſt by Faith lay *hold on* God *, take hold of God's Strength, which is his Mercy in Chriſt; and moſt ſolemnly, moſt conſiderately, and moſt ſincerely take God for God in Chriſt, and *actually* enter into Covenant with him †: This Covenant is founded upon Jeſus Chriſt, his Satisfaction and Righteouſneſs; and therefore we muſt alſo believe in Chriſt, taking him for our only *Lord* and *Saviour*, receiving him by Faith as he is offered to us in the Goſpel, to be *All in All* to us.

As God offers, ſo Faith receives; God receives him: God doth, as it were, ſay in the Goſpel, O poor loſt Sinner! come to my Son Jeſus, take him for thy only Lord and Saviour, and by him come to Me, and take Me for thy God and Father: And by Faith the poor Believer ecchoeth back, *My Lord and my God*, I humbly and heartily come to Thee, accept of Thee, cloſe with Thee: And ſo by Faith the believing Soul becomes one with God and Chriſt; and hereupon the Soul by Faith cleaves to God and Chriſt, and unfeignedly, and unreſervedly gives up its whole Self to God in Chriſt, taking God in Chriſt for his, and intirely ſurrenders up itſelf to be the Lord's. *My Beloved*

* *Iſa.* lvi. 5. † *Iſa.* xxvii. 4. *Jer.* xxxi. 32. 2 *Cor.* vi. 18.

Beloved is mine, and I am his. Now Faith thus acted, will certainly cure all our *Heart Troubles.*

In order then to obtain ſolid Comfort in all our Diſtreſſes, let us carefully look whether theſe Acts of Faith have really paſſed upon our Souls: Have we thus actually, underſtandingly, and ſincerely believed in God, and in Chriſt? Have we unfeignedly entered into Covenant with God in Chriſt, by our being *his?* If we be *intirely his*, He is *ours* for certain, 1 *John* iv. 19. *Cant.* ii. 16. If we place all our *Happineſs* in Him, *Pſal.* lxxiii. 25. If we give Him the *Throne* in our Hearts, ſubjecting our whole Selves to his Government, making God in Chriſt all our Love, our Truſt, Joy, Delight, Fear, our All, cleaving to Him alone and above all, depending upon Him as our chief Good; contenting ourſelves with Him as All-ſufficient for us, reſigning up ourſelves to his good Will, to be, to do, and ſuffer what he will: If we can and do engage ourſelves to ſincere Obedience, that none of his Commandments be grievous to us: If in all Things we give Chriſt the Pre-eminence; if we have received the Spirit of Chriſt, as *Rom.* viii. 9. *Gal.* iv. 6. 1 *Cor.* vi. 17. which joins us to him, and makes us *one Spirit with him*, and which is the Spirit of *Adoption*, whereby the Soul ſeeing his Intereſt in God as his Father, can freely go to God in all its Straights. If we have the Graces of the Spirit, as *Love*, *Meekneſs*, *Patience*, *Humility*, &c. If we have a *Reſemblance* of our Father in us, a Likeneſs of Diſpoſition to God in Chriſt, the Image of God, the Life of Chriſt manifeſt in us *: If we do *own* God and his Cauſe, in evil Times, ſo that we are willing

* 2 *Cor.* iv. 10, 11. *Gal.* ii. 20.

willing to part with any Thing, with all Things for Christ's Sake, and at his Call: If it be thus with us in the main *Bent* and constant *Frame* of our Hearts, and in the *Sincerity* and *Integrity* of our Souls, our *Consciences* in the Sight of God bearing us witness *, that thus it is with us, then may we upon good Grounds conclude, that God, the All-sufficient God is *ours*, and that our Hearts should not be troubled; and to prevent and cure all our *Heart-Trouble*, we must act Faith on all those Things, in God and in Christ, which I mentioned before, and which would be too long to repeat again here; therefore I earnestly desire you to look back, and view over those several particular Things considerable in God and in Christ, and believe in God and in Christ, applying and appropriating them to ourselves, and we shall see we have no Cause of *Heart-Trouble*. If the Great God be ours, if we have no Husbands, nor Wives, nor Sons, nor Daughters, nor Health, nor Wealth, we have enough to content and satisfy our Souls for ever.

But to draw to a Conclusion: That there may be an effectual Cure of all our *Heart-Trouble*, whatever our Distress may be, let us labour to act Faith on Christ, in considering and believing

1. *What He is.*
2. *Where He is.*
3. *What He hath declared.*
4. *What He hath promised*; and all within the Confines of this Text, *Ver.* 2, 3.

First, Let Christ's Disciples labour to believe *What* Christ is, and *Who* he is. He himself asked his

* 1 *John* iii. 21.

his Diſciples this Queſtion, *Matt.* xvi. 16. *Whom ſay ye that I am? Peter* anſwered, *Thou art Chriſt, the Son of the Living God: I know in whom I have believed,* ſaith the Apoſtle *, and that ſupported him: And for this Knowledge of Jeſus Chriſt his Lord, he counted all Things but Dung † and Droſs. To believe all Things that are written of Chriſt, is not enough; but to believe in him, is by Faith to receive him for our only Lord and Saviour, *John* i. 12 *Col.* ii. 6. and *actually, unreſervedly, unfeignedly,* and *heartily* to give up our whole Selves unto him, taking him for our abſolute Lord, our Head, our Treaſure, and our All; and believing, *He is all that to us that He is.* That *He was made Sin for us, made Wiſdom, Righteouſneſs, Sanctification and Redemption to us.* That He is indeed our Husband, our Head, our High-Prieſt, our Surety, our Ranſom, our Redeemer. That *He hath loved us, and waſhed us in his Blood.* That *He was delivered up to Death for our Offences, and riſe again for our Juſtification.* That *He hath made our Peace with God by the Blood of his Croſs; and purchaſed our Pardon, and an Inheritance for us with the Saints in Light; and that by believing in him, we ſhall have everlaſting Life,* John iii. 16, 36. I ſay, this is to believe in Chriſt; and ſuch as thus believe in him, have no Cauſe of *Heart-Trouble.* And thus we muſt believe in him, 1 *John* iii. 22. and the poſitive Command of Chriſt himſelf in the Text, *Believe alſo in Me.* And he that hath this Faith, hath Chriſt, 1 *John* v. 10, 12. and *hath Life, Eternal Life.* John vi. 47. *Verily, I ſay unto you,* (ſaith Chriſt, the Eternal Truth himſelf) *he that believeth in Me,*

* 2 *Tim.* i. 12. † *Phil.* iii. 9.

Me, hath Everlaſting Life. He hath it in the Price of it, that was punctually paid down upon the Croſs, therefore called the *Purchaſed Poſſeſſion:* He hath Eternal Life in the Promiſes of it; it is promiſed to every one that believeth; God, that cannot lie, hath promiſed it, *Tit.* i. 1, 2. and he hath it in the Firſt-fruits of it, the ſaving Graces of the Spirit, which in ſome Meaſure every True Believer hath, 2 *Cor.* v. 5. *Eph.* i. 13, 14.

Now, he that thus believes in Chriſt, Chriſt is his; and all that Chriſt hath done, and ſuffered, and merited, is his; he hath Right and Title to it; for by Faith he is become the Child of God, *Gal.* iii. 26. *We are all the Children of God by Faith in Jeſus Chriſt. And if we be Chriſt's, then are we Heirs of the Promiſe,* Gal. iii. 29. Yea, *Heirs of God, and joint Heirs with Chriſt,* Rom. viii. 17. Yea, then, *all Things are ours,* 1 Cor. iii 21, 22, 23. *All is ours,* if we be Chriſt's, *whether* Paul, *or* Apollos, *or* Cephas. All the Gifts, Graces, Labours, Prayers, of all Goſpel-Miniſters, all Goſpel-Ordinances are deſigned for our Good, *Eph.* iv. 11, 12, 13. for the gathering of us in, and for the perfecting and building of us up in Chriſt Jeſus, until we all come to Heaven. *The World is ours*; the Good and Evil of it, the Bitter and the Sweet of it, the Comforts and the Croſſes of it, the Gains and the Loſſes of it, the Love and the Hate of it, the Smiles and the Frowns, the Friends and Foes in it; All is deſigned for, and ſhall further and promote our Spiritual and Eternal Welfare. *Life* is ours. All the Troubles, Sickneſſes, Pains, evil Tidings, Perſecutions, Diſappointments, Loſſes of Relations, Shame, Reproach, or whatever attends this mortal Life, ſhall be ſanctified and bleſ-

ſed

to us for our Good. Yea, *Death* is ours, that ſhall be our Advantage, our *Gain*, that ſhall put a full End and Period to all our Sin and Suffering, and be a Door of Entrance for us into Glory in our Father's Houſe: *Or Things preſent:* Our preſent Fears, Sorrows, Miſeries, Infirmities, *&c.* ſhall be ſo ordered and over-ruled by the Wiſdom and Love of our Father, that they ſhall all help us onward to Heaven: *And Things to come* are ours: All that *Glory to be revealed*, that Saints Everlaſting Reſt that is prepared for the People of God, that Crown of Righteouſneſs, of Glory, and of Life; that Kingdom of Glory, that unſpeakable, that inconceivable State of Happineſs and Bleſſedneſs which Chriſt our Lord hath purchaſed by his Blood, All this is ours alſo. But how come we to have a Right and Title to all this? Why, ſaith the Apoſtle, thus; *Ye are Chriſt's, and Chriſt is God's.* As ſure as Chriſt is God's, ſo ſure, if you be Chriſt's, All is yours: And, as I have proved, If we be True Believers in Chriſt, then we are Chriſt's, we are his Members, his Spouſe, his Children, and then, what Cauſe have we to be troubled at any Thing, or in any Condition? What Cauſe hath ſuch a Soul to be dejected, whatever Croſſes or Loſſes do befal him? Is there not enough in Chriſt, in the Promiſes, in the Purchaſe of Chriſt? Is there not enough in Heaven, in all that Glory to quiet, content, and fully ſatisfy our Souls? O my Beloved, (and O my baſe and faithleſs Heart!) it is our baſe *Unbelief* that does all the Miſchief, that ſpoils our Peace, that hinders our Comfort, and makes us walk ſo heavily. O let us bewail this God-diſhonouring Sin, this Peace-deſtroying Sin; and let us, who have

have received Jeſus for our Lord and Saviour *, believe that he is *ours* indeed, and then act our Faith upon him, and our Hearts ſhall not be troubled.

Queſt. But may ſome ſay, 'Tis true, if Chriſt be ours, all is ours, we believe that; But how ſhall we know that Chriſt is ours?

Anſw. Briefly thus: If we be Chriſt's intirely, and ſincerely Chriſt's, then Chriſt is ours: *I am my Beloved's, and my Beloved is mine*, Cant. ii. 16. chap. vi. 3. Her being Chriſt's, was a ſure Evidence to her that Chriſt was hers. Now, it is not very hard to know whoſe we are, whether we be Chriſt's or our own, Chriſt's or the World's, Chriſt's or the Devil's: Let us take a little Pains in trying and ſearching ourſelves, the Matter requires it: Whoſe are we? Put this Queſtion ſeriouſly to our Heart, in the Sight of God: Whoſe am I? Whoſe Image do I bear? By whoſe Spirit am I acted? Who hath my Heart, my chief Love and Delight? Have we unfeignedly given up ourſelves to Chriſt? Have we actually entered into Covenant with him, and taken him for our Head and Husband? Have we paſſed over and ſurrendered up our whole Selves to Chriſt, our Souls, Bodies, all our Concerns? Have we given up our Hearts, Heads, Tongues, Time, Talents, Eſtates, Liberties, Relations, and all to Chriſt? Have we done this ſincerely? Then we have received Chriſt upon his Terms. If we be Chriſt's, and not our own, and live unto Chriſt, and not to ourſelves, *Rom.* xiv. 9. 1 *Cor.* vi. 20. *Gal.* ii. 20. and are content

* *Col.* ii. 6, 7.

content that Chriſt ſhould diſpoſe of us and ours as he pleaſeth; and are always labouring to be more and more like him, and ſtill longing for more and more Communion with him, *&c.* then may we upon good Grounds, conclude Chriſt is ours: *If we be his, He is ours.*

Again, If we truly *believe* in Chriſt, then he is *ours*; for it is by Faith that we receive him, and are united to him, and made One with him, *John* i. 12, 13. and are by his Spirit and Word regenerated, and made new Creatures; and are enabled to walk after the Spirit, and not after the Fleſh, 2 *Cor.* v. 17. *Rom.* viii. 1, 2. *He that believeth, hath the Witneſs in himſelf,* 1 John v. 10. he need not go far to ſeek: Make ſure thy believing in Chriſt, and thou haſt the Witneſs in *thyſelf* that *He* is *thine*, and thou art *His.*

Queſt. But how ſhall we know that we have true Faith, and that we do truly believe in Chriſt?

Anſw. Briefly thus: If we have been made ſenſible of our loſt Condition by Nature, of our Miſery by Sin, of our Unbelief; if we have found it an hard Work to believe; if we have been made weary and heavy laden with Sin, ſo as to be truly willing to part with all Sin; if we have been convinced of our abſolute Need of Chriſt, and of his incomparable *Excellency*, of his *All-ſufficiency*, and *Willingneſs* to ſave us *; if theſe Convictions have been powerful in us to drive us from

* *John* xvi. 8. *Eph.* i. 17, 18. *Rev.* iii. 17. *Matt.* xi. 28. 1 *Pet.* ii. 7. *Acts* xx. 21. *John* vi. 57. *John* xii. 37. *Matt.* xvi. 34. *Col.* ii. 6.

from ourſelves, and the Creature, and Sin; if we have hereupon been perſuaded and enabled ſincerely to come unto Chriſt upon his Call in the Goſpel, to accept of him upon his Terms, and to receive him, as he is offered in the Goſpel; if our whole Hearts have opened to him, and cloſed with him, and we have given up ourſelves entirely to him, and taken him for our only Lord and Saviour, as the only Way to God, and do moſt ſincerely reſign up ourſelves to his Government, truſting in him alone, and relying upon him for Life and Righteouſneſs, for Grace and Glory *, then we do believe in him, then have we this true Faith, which is farther to be known thus: That it worketh in us true ſincere Love to him, and to all that is his, his Word, his People; your Hearts will run out after him, all your Affections will center in him. This true Faith draws Vertue from Chriſt to purify the Heart, and work Sanctification and Holineſs; it doth crucify your Affections to the World, it works true Repentance, and enables you to overcome the World †, and to realize the Glory of Heaven, and to bear us up under all the Troubles in our Way thither, as in the xiith Chapter to the *Hebrews*, enabling us to truſt and betruſt our Souls and Bodies, and all our Concernments with Chriſt: By this Faith we ſhall *ſtand*, by it we *walk*, by it we *live*, and hold on, and hold out in following the *Lamb* to the End of our Life ‡.

Now

* *John* xiv. 6. *Matt.* xi. 29. *John* i. 14, 16. *John* iii. 16, 36. *Gal.* v. 6. 1 *John* v. 1. *Pſal.* cxix. 97. *Acts* xv. 9. xxvi. 18. *Gal.* ii. 20.

† *John* v. 4. *Heb.* xi. 1. *Eph.* i. 13. *Pſ.* i. 6. *Rom.* xi. 20. 2 *Cor.* v. 7. ‡ *Heb.* x. 38.

Now certainly, he that thus believes in Chriſt, hath no Cauſe of *Heart-Trouble*, but quietly ſubmits to the Good Will and Pleaſure of his God in Chriſt, under all the Diſpenſations of his Providence, while he is under this Vale of Tears, until he come to his Father's Houſe in Peace, where he ſhall meet his deareſt Lord, and an hearty Welcome. O! this Faith, this precious Faith in Chriſt will conquer all our baſe Fears, moderate all our worldly Sorrows, eaſe our Minds perplexed with earthly Cares, and quiet our diſturbed and diſtracted Thoughts about outward Loſſes and Troubles: By this Faith we ſhall find all our Loſſes made up in God and in Chriſt: O! then labour for it, cry mightily to God for this great Gift; cry to Jeſus for it, he is the Author and Finiſher of it *; and labour to act it upon him continually, and *your Hearts ſhall not be troubled.*

I dare affirm, That if any Thing bring *Heart's-Eaſe* in *Heart-Trouble*, this will do it. So long as our Faith holds up in Act and Exerciſe upon Chriſt, we ſhall be free from *Heart-Trouble*; but when our Faith fails, our *Heart-Troubles* prevail: As when *Moſes* lifted up his Hands, (and his Heart too by Faith) *Iſrael* prevailed; but when his Hands were down *Amaleck* prevailed. Faith and *Heart-Trouble* are like a Pair of Ballances, when one goes up, the other goes down: Faith is the Counterpoize of Trouble of Heart: Believe then in Jeſus, act Faith on him, and that will prevent or cure *Heart-Trouble*. Continue in the Faith, and your *Heart Troubles* will ceaſe; believe what Chriſt is, and what he is to us.

* *Heb.* xii. 1.

Secondly, Let us believe in Chriſt, and believe *where he is*. As to his *Eſſential* Preſence, he is in Heaven, at the Father's Right-hand, *making continual Interceſſion for us* to the Father *. *He is our Advocate with the Father* †, pleading our Cauſe, preſenting all our Services, perfumed with his own Righteouſneſs, and relenting and feeling our Infirmities ‡, Sorrows, and Sufferings, ſympathizing with us; *In all our Afflictions he is afflicted* ‖ He knows all our Troubles, Trials, Temptations, Sickneſſes, Loſſes and Miſeries. Jeſus himſelf knew, when he was on Earth, what it was to loſe a Friend: He wept when his Friend *Lazarus* was dead. He is a moſt tender-hearted Saviour, a moſt merciful High-Prieſt: He ſees and feels now in Heaven all the Miſeries of his People upon Earth, and pleads for them there: Believe this, and *let not your Hearts be troubled*.

And as to his Spiritual and Providential Preſence, He is always with his People on Earth: He is *in* his People; *Chriſt in you the Hope of Glory* §. He is in his Word and Ordinances by his Spirit, to bleſs them to his People. *Chriſt is All*, Col. iii. 11. *and in All*. He is *All*, that is, inſtead of *All*, of Father, Mother, Husband, Wife; of Son and Daughter; inſtead of Health, Wealth, Liberty, and *All* to his People; *in him dwelleth all Fullneſs* *. And he is alſo *in* All; *He filleth All in All*. In all his People, *He dwells in their Hearts by Faith*. All our freſh Springs are in Him: All the Strength, Support, and Comfort we have, comes from Him: He is in all

* *Heb.* xii. 2, 3. vii. 25. † 1 *John* ii. 1, 2.
‡ *Heb.* iv. 14, 15. ‖ *Iſa.* lxiii. 9.
§ *Col.* i. 27. * *Eph.* i. 23. iii. 17.

all Providences, be they never ſo bitter, ſo afflictive, never ſo ſmarting, deſtructive to our earthly Comforts, Chriſt is in them all; every Cup is of his preparing; it is Jeſus, your beſt Friend, (O ye poor Believers!) who moſt dearly loves you; it is He that died for you; that appointt all thoſe Providences, orders them all, over-rules them all, and will ſweeten them all; and in his due Time will make them All profitable unto you, that you ſhall have Cauſe one Day to praiſe and bleſs his Name for them all. Oh! that we could but believe all this, and could by Faith look unto our Jeſus in all dark Providences, and by Faith behold this Bleſſed Jeſus managing of them, and believe his Love, Wiſdom, Tenderneſs, and Faithfulneſs in all; in our Sickneſſes, Loſſes, Priſons, Reſtraints, *&c.* then ſurely our Hearts ſhould not be troubled.

Thirdly, Believe in Chriſt, believe what he hath told us; *In my Father's Houſe are many Manſions; if it were not ſo, I would have told you: I go to prepare a Place for you* *. Let us act Faith upon theſe true ſweet Sayings of our dear Lord, who is Truth itſelf; *In my Father's Houſe are many Manſions.* In *my* Father's Houſe, *my* Father, and *your* Father's Houſe, one Houſe. *John* xx. 17. *I aſcend to my Father, and your Father; to my God, and your God*; and it is in that Houſe which is *far above all Heavens*, all viſible Elementary Heavens, *the third Heaven*; that is the Father's Houſe, That *Houſe not made with Hands, whoſe Builder and Maker is God*, and *is Eternal*. This *City of the Living God*. The *New Jeruſalem*;

* *John* xiv. 3. 2 *Cor.* v. 1, 2.

there, saith Christ, *are many Mansions*, many Dwellings, many fixed, abiding, lasting, everlasting Habitations *: Not Tents and Tabernacles, such as we live in here on Earth, but *Mansions*, Abiding places. Is not this a most comfortable Consideration to such poor Saints, as have here on Earth no certain Dwelling-places, not an House of their own wherein to lay their Heads, but are forced to remove from Place to Place, still seeking an Habitation, banished from Family and Friends, from Relations and Acquaintance; some cast into Prisons, (while others dwell safely in their Houses, and none to make them afraid,) and others exposed to much Hardship and Danger? I say, this is good News to them, That *in their Father's House are many Mansions*; there are everlasting Habitations ready to receive them, made ready for them; from which, when once they are entered, they shall never be cast out more; from whence there shall be no more any Remove for ever. When once their earthly House of this Tabernacle is broken down, they shall possess that *House not made with Hands, eternal in the Heavens* †. Let us then by Faith often look into the Father's House, and view, and review those many Mansions that are there; and let us act Hope also, that shortly we shall possess that Place, and enjoy that blessed State: The believing frequent Prospects of that Place, will prevent our *Heart-Trouble*, or cure it.

If it were not so, I would have told you, saith our Lord: If there were not such a blessed State, and glorious Place for you, my Disciples, in the other World, after all your Sufferings in this, I would

* *Luke* xvi. 6. † *Rom.* v. 2, 3.

would have told you so: For I have told you of the many Troubles you must endure in this World; and for your Support and Comfort, I am now telling you, what good Things you shall shortly enjoy above in my Father's House, where is all Joy, Peace, Rest, and Consolation: There are many *Mansions*, no *Prisons*, *Chains*, nor *Fetters*, but glorious Dwellings, enough to hold all the Saints that ever were, and that ever shall be in the World, where they shall enjoy full and free Communion with the Blessed Trinity, and with one another; perfect Liberty, without any Restraint or Remove for ever. Believe this, and *let not your Hearts be troubled.*

I go to prepare a Place for you. I have *purchased* this most glorious Place for you by my Blood; I have *promised* it to you; now I go away to take *Possession* of it for you, in your Name and Stead: On what an Heart comforting, an Heart-easing Consideration should this be to us poor Believers! That our Lord went from Earth to Heaven, on purpose to prepare a Place in Heaven for us, to possess it in our Name and Stead; and in the mean Time, he is preparing us by his Word and Spirit, by Afflictions and Deliverances for that glorious Place: Hence he is called *our Forerunner, who is for us entered into that within the Veil* *: So that, as sure as Christ himself *ascended*, and went into the highest Heavens, so sure shall all his Disciples, all true Believers ascend, and enter into Heaven also; because he went thither himself, to prepare Heaven for them, by taking Possession of it in his *Humane Nature* for us, as our

* *Heb.* vi. 19, 20.

Head and Saviour. *God hath prepared for them a City* *. Heaven and Heavenly Glory is said to be *prepared*: *A Kingdom prepared from the Foundation of the World* †. If we could believe that Chriſt hath prepared a Place in Heaven for us, and that Heaven will make Amends for all our Sufferings in the Way thither ‡; and if we could keep the Eye of Faith upon that *Recompence of Reward, that far more exceeding and eternal Weight of Glory* ‖, we ſhould bear up bravely under all our Sufferings, and not have our Hearts troubled.

Let us then look more Heavenward, more to our Father's Houſe: Let us have our Converſations more in Heaven, *and ſet our Affections more upon Things above*; upon that bleſſed Place and State above; and know, *That when Chriſt, who is our Life, ſhall appear, we ſhall appear with him in Glory* §. Believe this, and be comforted.

Certainly, we are too much taken up with, and too ſollicitous about our earthly Tabernacles, theſe Houſes of Clay, whoſe Foundation is in the Duſt, cruſhed before the Moth: We are always minding the Diſeaſes, Diſtempers and Dangers of our Bodies, thoſe old crazy tottering Houſes, the Priſons of our Souls: We mind earthly Places too much, but too little thoſe *Heavenly Places in Chriſt Jeſus* *, where we ſhall ſhortly ſit with him. Were we more Heavenly-minded, we ſhould be more free from *Heart-Trouble*, and Diſquietneſs of Mind.

Fourthly,

* *Heb.* xi. 10. † *Matt.* xxv. 34.
‡ *Heb.* xi. 26. ‖ 2 *Cor.* iv. 16, 17, 18.
§ *Phil* iii. 20. *Col* iii 1, 2, 3.
* *Eph.* ii. 6.

Fourthly, and *Laſtly*, To prevent and cure all our *Heart-Trouble*: Let us labour to believe what Chriſt hath *promiſed* here in the Text, Verſe 3. *I will come again, and receive you to myſelf, that where I am, there ye may be alſo.* Moſt ſweet and comfortable Promiſes!

I will come again. So Verſe 18. *I will come again; I will not leave you comfortleſs:* For when I am abſent from you in reſpect of my Bodily Preſence, *I will ſend the Comforter to you, that ſhall abide with you for ever.* And I myſelf will come again unto you; you ſhall not *long* be without my Company. Though Chriſt ſeems to withdraw and hide his Face from his People, it ſhall be but a little Moment, *Iſa.* liv. 7, 8. He will return again, and have Mercy, yea, *with everlaſting Kindneſs will he return. I will come again:* I will not ſtay long from you; my Heart is ſtill toward you, while I am abſent; therefore I will come quickly, *Rev.* iii. 11. I will come to you with my *Meſſenger, Death:* Though it be the *King of Terrors* in itſelf, and a *grim Porter*, yet by my coming with it, it ſhall be to you the *King of Comforts:* I will come with it, by my *Spirit*, to ſtrengthen you to look it in the Face, to apply to you the Virtue of my Death, and thereby to take out the Sting of it; and I will come to you by my *Angels*, to ſecure your Souls through the Region of Devils, into my Father's Houſe. If Death did come alone to us, it would be terrible to us indeed; its ghaſtly Countenance would affright us; but here is the Comfort, That Chriſt our deareſt Lord, will come with Death, to ſweeten it to us, and ſupport us under it. This prevented *David*'s Fear, *Pſal.* xxiii 4. *When I walk through the Valley of the Shadow of Death,*

I will fear no Evil, for thou art with me. O welcome Death, when Christ comes with it! This bitter Cup, of which we must all drink, is brought to us by the Hand of our dearest Lord: This last Stroke is given by the Hand of Love; it is taking us Home to our Father's House; this last Enemy hath Christ conquered for us, because his Children are *Partakers of Flesh and Blood, he likewise took part of the same, that through Death,* (that is, his own Death) *he might destroy him that had the Power of Death, that is, the Devil, and deliver them, who through Fear of Death, were all their Life-time subject to Bondage* *. Jesus knew what Death was; he himself had the Pangs of Death upon him †: *Sin*, the Sting of Death, was laid upon him; and the *Law*, which is the Strength of *Sin*, the *Curse* of the *Law* was upon him ‡: But now, for us, who believe in Jesus, the Sting and Strength of Death is taken out, and when we die, *we shall die in the Lord, sleep in Jesus*; in Union and Communion with Jesus; we shall fall asleep in the Blessed Arms of our dear Redeemer. He will then come to keep us Company through that dark Entry (Death,) into the Father's House: His Angels shall carry our Souls into *Abraham*'s Bosom, yea, into the Father's Bosom. O! that we would make sure of our Union with Christ; and then let us believe, that he will come with Death, to translate our Souls out of these earthly Tabernacles, these Prison-houses, these Houses of Bondage (wherein our poor Souls have been fettered and chained, cloyed and clogged with Corruptions and Temptations,

* *Heb.* ii. 14. † *Isaiah* liii. 6.
‡ *Gal.* iii. 13.

tations, kept at a Diſtance, and abſent from the Lord, and in which they have been groaning for Deliverance) into *the glorious Liberty of the Sons of God*, in their Father's Houſe, *and ſhall ever be with the Lord* *.

Secondly, *I will receive you to myſelf:* O ſweet Promiſe! This is all the Hope, all the Deſire, all the Longing, Thirſting, Breathing of poor Believers, *viz.* That Chriſt would take them to himſelf. This is the Sum of all their Prayers and Labours, That they may be fitted for Chriſt, and then that Chriſt would take them to Himſelf. Well, ſaith Chriſt, work and wait a little longer; do and ſuffer a little more; act your Faith and Patience a little longer, and I will come to you, and take you Home to Myſelf, where your Souls ſhall be at Reſt for ever. The Saints while they are here, *at Home in the Body*, they are *abſent from the Lord*; they ſee but in part, darkly, and know but in part, very imperfectly, and enjoy but a little, a very little of God and Chriſt. O how ſweet are a few Drops, a few Glimpſes and Glances of Divine Love to a poor Soul! The leaſt Caſt of Chriſt's Eye, the leaſt Beam of his Loving-kindneſs, the leaſt Intimation of his Favour, the leaſt Hint of his Goodneſs, how refreſhing to a poor Believer! But when Chriſt ſhall receive them to Himſelf, they ſhall *then ſee him as he is, and be like him* †, *and ſhall be ſatisfied with his Likeneſs* ‡. Then ſhall they ſee him, whom their Souls love, Face to Face: And then will Jeſus open to them all the

* *Rom.* viii. 23. 2 *Cor.* v. 2, 3, 4, 5, 6. 1 *Theſſ.* iv. 17. † 1 *John* iii. 2, 3 ‡ *Pſal.* i. 2.

Treaſures of his Love and Grace, to their everlaſting Conſolation: They ſhall then be admitted into the Glorious Preſence of the Great God, and our Saviour Jeſus Chriſt, *in whoſe Preſence is Fullneſs of Joy, and at whoſe Right hand are Pleaſures for evermore* *. When the World ſhall caſt them out, and their Habitations ſhall caſt them out, and ſhall know them no more; yea, when their Houſes of Clay ſhall be broken down and diſſolved, and can hold them no longer, then will Jeſus, Bleſſed Jeſus, *receive them to himſelf:* Then ſhall they be ſolemnly Married to their Glorious *Bridegroom*, the King of Heaven's *Son*, the *Prince of the Kings of the Earth*; He will receive them to himſelf, he will take them for his *Bride*, embrace them in his Everlaſting Arms, and lay them in his Bleſſed Boſom for ever and ever. *I will receive you to myſelf*, into the neareſt Union and Communion with myſelf; and therefore be not unwilling to part with your dear Relations; be not afraid to be ſeparated from your Bodies, your old Friends; for when theſe earthly Tabernacles are diſſolved, immediately I will receive you to myſelf, *which is beſt of all* †. You ſhall then enjoy the Fruits of all my Sufferings, Death, Reſurrection, Aſcenſion, and Interceſſion, and the Fruits of all your own Labours, Prayers, Tears, and Sufferings; and ſhall find that I am faithful in making good all my Promiſes, and that your Labour was not in vain in the Lord; then ſhall there be no more any Diſtance between you and Me for ever. Comfort yourſelves, and comfort one another with theſe Words: *Believe this, and let not your Hearts be troubled.*

Thirdly,

* *Pſal.* xvi. 11. † *Phil.* i. 23.

Thirdly, *That where I am, ye may be alſo.* And what more can be deſired? Where is Chriſt, but *at the Right-hand of the Majeſty on high*, far above all *Principalities and Powers, far above all Heavens*; there ſhall you be alſo. O admirable, aſtoniſhing Dignity, that Bleſſed Jeſus will advance his poor Saints to in that Day! This high and wonderful *Honour* ſhall all his Saints have; they ſhall now receive the Kingdom prepared for them, and that Crown of Glory, of Righteouſneſs, and of Life, which Chriſt has purchaſed for them, perfectly freed now from all Sin and Sorrow, and ſtated in an unchangeable State of Happineſs and Bleſſedneſs. What Cauſe have we then to grieve for our dear Relations, whom Chriſt hath taken to himſelf, and placed in the Father's Houſe, who are now ſitting at his Right-hand in Glory, and ſinging *Hallelujahs*? And could we but firmly believe theſe Promiſes of our Lord, and act our Faith in meditating fixedly on them, and on Jeſus in them, applying and appropriating them, and Chriſt in them, to our own Souls, conſidering and pondering on them, until our Hearts be warmed, and our Affections ſtirred and kindled with them, acting alſo Hope, Love, Joy, Deſire, Delight, Thirſt, Panting, Breathing; pouring out our Hearts in Prayer to God for his Spirit, to bring Home theſe Promiſes to our Souls in Power, fixing them upon our Hearts, and helping us to lay hold on them, and upon Chriſt in them, and reſigning up our whole Souls to Chriſt in them, ſtedfaſtly relying on his Goodneſs and Faithfulneſs, and truſting in Him; I ſay, could we but do ſo, and in the Strength of God betruſt our whole Selves, and all our Concerns thus with Chriſt, and live in the lively Exerciſes of Faith

thus on God, and on Christ, we should find this to be *Heart's Ease* to us in all our *Heart-Trouble*. *Behold, I lay in* Sion *a chief Corner-Stone, Elect, Precious; and he that believeth in him, shall not be confounded,* 1 Pet. 2. 6.

Let all *Heart-Trouble* cease,
Let nought disturb *your* Peace,
Who Faith in *God* profess,
And in his *Son* no less.

For in the Father's House
Are many Mansions sweet,
Christ hath prepar'd for us,
When we're for them made meet.

The END.

Postscript.

Postscript.

Quest. IT may be demanded, That having heard the Excellency and Usefulness of this Sovereign Medicine to cure *Heart-Trouble*, namely, *Faith in God and in Christ*; Can you tell us how we may get this Faith? And what Means we shall use to obtain it?

Answ. I shall endeavour, by the Help of God's Spirit, and Scripture-Light, to direct you herein, and as briefly as I may.

Direction I.

First, You must be convinced of your *Unbelief*, of the Greatness of the Sin of *Unbelief*, and of your absolute Need of *Faith*: Of these Three Things you must be fully convinced.

1. Of your *Unbelief*: For most People think they have *Faith*, and that they never were without it, and therefore labour not for it. Pray earnestly therefore, that the Holy Spirit may be sent into your Hearts, to work this Conviction in you, for it is his proper Work, *John* xvi. 8. to convince *the World of Sin, because they believe not on Me*, saith our Lord: This is the *great Sin*, the damning

ing Sin of the World, their *not believing on Christ*. Now that we may be convinced, that by *Nature* we have no Faith, let us consider these Scriptures, *Eph.* ii. 1, 2, 12. and that until we are regenerate and born again, we have no Faith, is evident from *John* i. 12, 13. There, believing in Christ, and Regeneration, are inseparably joined together, *Acts* xv. 9. and xxvi. 18. and xx. 21. From which Scriptures it is most evident, That such as are Strangers to the Heart-purifying, the Heart-sanctifying Work of Faith, have no Faith: If we have not truly repented, nor know any saving Change wrought in us, and upon us, by the Spirit of God; for certain, whatever we think, we have no true Saving-Faith, it is but a Fancy: Of this then we must be fully convinced, and must most heartily beg the Help of the Spirit to convince us.

2. Of the Greatness of the Sin of *Unbelief:* It binds the Guilt of all other Sins upon us; it is *Disobedience* and *Rebellion* against the Great God, for He commands us to believe, 1 *John* iii. 21. and by our Unbelief, we *make God a Liar*, 1 *John* v. 10. O horrible Wickedness! And,

3. We must be convinced also of our absolute Need of Faith; we must needs have it, or we must perish. *Without Faith, it is impossible to please God*, Heb. xi 6. Without it we cannot be the Children of God, *John* i. 12. *Gal.* iii. 26. Without it we can have *no Pardon of Sin*, Acts x. 43. Rom. iii. 25. John viii. 24. And in what a dangerous Case are we, so long as we lie under the Guilt of all our Sins? Without *Faith* we are *not reconciled to God, nor justified*, Rom iii. 22. and

and *Rom.* vi. 1. Nor can we *be ſanctified*, Acts xxvi. 18. 2 Theſſ ii. 13. No Acceſs to God but by *Faith*, Rom. v. 2. Epheſ. ii. 18. No living the Life of Religion, nor bearing up under Affliction, nor holding out to the End without *Faith*, Heb. xi. No Salvation, nor Eternal Life, without it, *Eph.* ii. 18. *John* iii. 16, 36. *Heb.* x. 39. Of all theſe Things we muſt be convinced, if ever we will have Faith.

Direction II.

Secondly, If we would have Faith, we muſt diligently ſearch the Scriptures, read the Goſpel, attend on the Reading and Preaching of the Goſpel, *for this very End*, that we may get Faith by it: I ſay, *for this very End*; certainly, that ſhould be our *End* in Reading and in Hearing the Word, which was God's *End* in Publiſhing of it: Now this was his *End* in Publiſhing of it, *John* xx. 21. *Rom.* xvi. 25, 26. *Rom.* x. 17. *Acts* xiii. 48. *Eph.* i. 13. This is the ordinary Means appointed by God, to work Faith in the Souls of Men, as appears by *Acts* ii. 42. chap. iv. 4. and chap. xi. 21. and many more. There are few that Read, and Hear the Word for this *End*, and therefore get no Faith by it.

Now, that the Word read, and heard, may be be effectual to work this precious, this moſt neceſſary Grace of Faith in us, there are ſome Things *antecedent*, ſome *concomitant*, and ſome *conſequent* upon our Attendance on the Word, and our Uſe of it.

Firſt, Some Things *antecedent*, are neceſſary:

1. *Pre-*

1. *Preparation:* For want of this the Word most Times proves ineffectual. It is the empty, hungry Soul that reliſheth and taketh in this Food, *James* i 21. 1 *Pet.* ii. 1. *Matt.* xiii. 22. Uſually our Succeſs is according to our Preparation; as in Prayer, *Pſal.* x. 17. Compare 2 *Chron.* xii 14. with 2 *Chron.* xix. 3. Make Conſcience then of Preparation.

2. *Prayer:* Pour out your Hearts to God in Prayer for a Bleſſing on the Word, that you may Read or Hear. O! lift up a Cry to God, and ſay, O Lord, make this Word effectual to work Faith in my Soul, *&c.*

3. *Earneſt Deſire and Expectation of meeting God in the Word, and of his Bleſſing in it:* If we expect nothing from it, no Wonder if we receive nothing. There is *a Fullneſs of Bleſſing in the Goſpel*, Rom. xv. 29. We ſhould bring hungry and thirſty Souls after God, the Living God, as *Pſal.* lxiii. 1, 2, 3 and lxxxiv. 2. *God filleth the Hungry with good Things*, Luke i. 53.

Secondly, Some Things are *Concomitant:* As,

1. We muſt Read and Hear it *as the Word of God, and not as the Word of Man*, 1 Theſſ. ii. 13. Acts x. 33. and we muſt acknowledge God's Authority in it.

2. Receive it with Meekneſs, opening our Hearts to it, and giving it the moſt tender Entertainment, *James* i. 21.

3. With Love, Readineſs of Mind, and Gladneſs of Heart, 2 *Theſſ.* ii. 10. 4. With

4. With Faith, giving Credit to it, believing it to be the Word of God, *Heb.* iv. 2.

5. We must be careful to remember it: See what great Stress is laid upon our remembring, 1 *Cor.* xv. 2. Our Salvation lies upon it, *Psal.* cxix 11. Love the Word, for Love is the Act of Memory.

6. Prayer must be added again for a Blessing.

Thirdly, Some Things must be done afterward also. As,

1. *Meditation* upon what you have Heard and Read; for want of this usually all is lost. I am perswaded, this is one great Reason why most profit so little by the Word, because they make no Conscience of Meditation; they Hear and Read, but never think more on it afterwards: So Preaching, Hearing, Reading, and All lost; and Souls, and Heaven, and All lost. For God's Sake then, whose Word you Read and Hear, and for your own Souls Sake, if you are not willing they should perish for want of Faith, make Conscience of Meditation on the Word, *Psal.* i 2. and cxix. 97. If ever you would get Good by the Word, Meditate upon it.

2. *Application of it:* Take it Home to yourselves, *Job* v. 27. *Let it sink down into your Hearts*, saith Christ: It must be an *ingrafted Word*, you must receive it into your Hearts, and not into your Heads only, 2 *Cor.* iv. 6. your Hearts must be joined to it, and mixed with it.

3. *Practice:*

3. *Practice:* Yielding up ourſelves to the Government of it, making it the Standard and Rule of our whole Converſation. *We muſt be Doers of the Word, and not Hearers only, leſt we deceive our own Souls*, James i. 22. Matt vii. 22, 24. And in obſerving theſe Scripture-Rules here laid down, in the careful and conſcientious Uſe of God's Word after this Manner, you may not doubt but the Spirit of God will work with the Word of God, to make it effectual to work this moſt precious Grace of Faith in us, whereby to believe in God and in Chriſt, to the Conſolation and eternal Salvation of our Souls: But if we neglect the Means God hath ordained to get Faith, and for want of it, die in our Sins, and periſh eternally, our Deſtruction will be of ourſelves.

Direction III.

Thirdly, Would we have Faith, let us engage our whole Souls in the deep and ſerious Conſideration of the Infinite, Unſpeakable, Unconceivable Love of God the Father in this, the higheſt and fulleſt Demonſtration of it, in giving his Son, his only begotten Son, to be a Sin-offering, a Sacrifice, a Ranſom for poor Sinners, and that for this very End and Purpoſe, That we poor Sinners might believe in him, and by believing, might not periſh, but have Eternal Life. I pray read and ponder upon the following Texts, and let your moſt ſerious Thoughts fix on them, and meditate on them, *Iſaiah* liii. throughout, *John* iii. 16. 17. *Rom.* iii. 25. and v. 8, 10. *Prov.* viii. 30. *Col.* i. 12, 13. 2 *Cor.* v. 19, 20, 21. *Rom.*

Rom. viii. 3, 32. with many other, which for Brevity ſake I cannot tranſcribe: If we can but believe this wonderful Love of God the Father, in giving his dear Son to be a *Surety*, a *Sin-Offering*, *to lay all our Iniquities on him*; that *He was pleaſed to bruiſe him, and put him to Grief* for us; and conſider and meditate upon the *Height and Depth, the Breadth and Length* of this Immenſe, Incomprehenſible Love of God, in giving his Son, and that on Purpoſe, that we might believe in him, and by believing might have Eternal Life; I ſay, it will greatly help us to believe in his Son, to accept of this his unſpeakable Gift, and to receive him as he is offered to us in the Goſpel.

Moreover, let us alſo conſider of, and deeply meditate upon the tranſcendent Love of the Son of God himſelf; who, though he were the *Delight* of his Father, and lay in the *Boſom* of his Father, even then his *Delights* were with the Sons of Men *, then was his Heart full of Love to poor Sinners; and his Love brought him down from Heaven to aſſume Human Nature, and to take upon him all the Sins of his People, to bear them on his Soul and Body, in the Garden, there Sweating great Drops of Blood, and on the Croſs, there pouring out his Heart-Blood, made a Curſe, enduring the full Meaſure of the Wrath of God due for Sin, and became the Ranſom of Souls, *Phil.* ii. 6, 7, 8. *Luke* xxii. 44. *Gal.* ii. 20. He loved us, and gave himſelf for us: *Loved us, and waſhed us from our Sins in his Blood*, Rev. i. 6. 1 Pet. i. 18. ii. 24. Gal. iii. 13. Tit. ii. 14.

But

* *Prov.* viii. 30, 31.

But while I am writing these Things, I cannot but conceive an Indignation against myself, and heartily wish I were filled with Shame, Sorrow and Grief of Spirit, that having read and heard so often of the surpassing Love of God the Father, in giving his Son; and so often of the Unspeakable Love of Jesus, and to be no more affected with it, no more sensible of it; to have my Affections no more stirred and moved, no more quickened and warmed? Alas, my dead Heart, my Adamantine Heart! Lord, sprinkle it with that Blood; Lord, shed abroad that Love of thine upon my Heart abundantly by the Holy Ghost; Lord Jesus, manifest thy Love to me, that I may love thee. I am ashamed and pained for want of Love to God, to Jesus: O! that I could believe thy Love to my Soul, then I could not chuse but love Thee. Lord, I believe, help my Unbelief. The Consideration of this Love of God, and of Christ, is a Means to work Faith; try it, I pray you, and you will find it so.

Direction IV.

Fourthly, Improve and act the Historical Faith you have, on the Doctrines, Promises, and Threatnings in the Gospel, which you profess you do believe. Act the Faith you have on the Doctrines of the Gospel, the Promises of Rest for your Souls, Pardon for your Sins, Life and Righteousness, Grace and Glory made to those that believe in Christ, and to none else *. Believe and think what Heaven is, that State of infinite Blessedness, in

* *John* vi. 37. vii. 37. *Matt* xi. 28, 29.

in the seeing and enjoying the Blessed God to all Eternity *; Believe what Eternal Life is, Eternal Glory; and believe also what Hell is, Separation from God; *Go, ye Cursed into Everlasting Fire*; Lakes of Fire and Brimstone, Everlasting Death, the Wrath of God, Damnation; and see you profess that believe all this; then believe also and consider it well, that neither is Heaven's infinite Happiness to be attained, nor Hell's unspeakable Misery to be avoided, but only by believing the Lord Jesus Christ, *John* iii. 16, 17. viii. 24.

Direction V.

Fifthly, Would you have Faith? Then seek it diligently; Pray, O pray for it as for your Lives, cry mightily to God for it; pour out your Hearts to God in Prayer for it; pray continually for Faith, pray without ceasing, be importunate with God for it; go all Day and Night panting and breathing after it. O that God would give me Faith! Go to Jesus also for it; cry to Him, for He is the Author, as well as the Object of it, *Heb.* xii. 1, 2. It is the Gift of God; O pray for it.

Direction VI.

Lastly, Consider seriously, and often, how wonderful willing God is that you should believe in Christ, as you have heard; and how much he is displeased with those that will not believe in him; and how dreadfully he hath threatned them, as

Rev.

* 2 *Thess.* i. 9, 10.

Rev. xxi. 8. Alſo conſider how exceeding willing Jeſus Chriſt himſelf is, that poor Sinners ſhould come to him, and believe in him: How ſweetly he calls them, how freely he offers himſelf, and All He is, to them, be they never ſo bad, never ſo vile and wicked: *Ho! every one that thirſteth*, Iſaiah lv. 1. They that have no Worthineſs in them, nothing but Sin and Miſery *. O! ſet your Hearts to the Conſideration of the incomparable, unparallelled Love of Jeſus, in dying that curſed Death of the Croſs for Sinners: Conſider and meditate, hold your Hearts to it, until your Hearts be affected with his Love, his Love that paſſeth the Love of Women, Love paſſing Underſtanding; and conſider how well he deſerves, and how much he challengeth your Love! Conſider once again, what a moſt lovely Perſon Jeſus is, who is altogether lovely, the *Brightneſs of his Father's Glory, in whom dwelleth all Fullneſs* †, and in whom is all Power in Heaven and Earth ‡, and labour to affect your Hearts with his moſt admirable Excellencies, and then come unto him weary and heavy laden with your Sins, willing to part with them all: Give up your whole Selves to Him, give Him your whole Hearts, and take Him for Head and Huſband, for your only Lord and Saviour; enter actually into Covenant with Him, to become His, and His alone, and His for ever.

Thus work out your Salvation and Conſolation, by believing in Jeſus, in Bleſſed, All-ſufficient

* *John* vi. 37. chap. vii. 37. *Rev.* iii. 18. chap. xxi. 11. † *Heb.* i. 3.
‡ *Matt.* xxviii. 18.

cie-t Jesus, trusting to Him, and betrusti with Him, and the Lord will work in you *to will and to do*, Phil. ii. 12, 13. Use Means in the Strength of the Lord, and d not, but in the Use of them, you shall ob this precious Faith; which having, and acti g, you shall find it to be your *Heart's-Ease* in all your *Heart-Trouble*.

Praise be to GOD alone.

KS Printed for W. JOHNSTON,
e *Golden-Ball*, in *Ludgate-Street*.

HE *Great Assize*: Or, *Day of Jubilee*: In which We must make a General Ac- of all our *Actions* before Almighty GOD. D ered in Four *Sermons* upon the XXth. Chapter of the *Revelations*: Plainly shewing the Happy State of the *Godly*, and the Woeful Condition of the *Wicked*. By *Samuel Smith*, late Minister of the Word at *Prittlewel* in *Essex*, Author of *David's Repentance*.

2. *David's Repentance*: Or, A Plain and Familiar *Exposition* on the LIst *Psalm*; first *Preached*, and now *Published* for the Benefit of GOD's Church. Wherein every Christian may set before his Eyes the Pattern of *Unfeigned Repentance*. Likewise Exhorting every Man to labour for *Repentance* before *Sickness* and *Death* seize upon them; for that after *Death* there is no *Repentance* to be had or expected. By *Samuel Smith*, late Minister of the Word at *Prittlewel* in *Essex*. Author of *The Great Assize*.

3. *Come* and *Welcome* to *Jesus Christ*. Or, A Plain and Profitable Discourse on *John* VI. Ver. 37. Shewing the *Cause*, *Truth*, and *Manner* of the *Coming* of a *Sinner* to *Jesus Christ*: With his *Happy Reception* and *Blessed Entertainment*. By *J. Bunyan*, Author of the *Pilgrim's Progress*.

4. *Solomon's Temple Spiritualized*: Or, *Gospel-Light* fetched out of the *Temple* at *Jerusalem*, to let us more easily into the Glory of *New-Testament Truths*. By *John Bunyan*.

5. The *Barren Fig-Tree*: Or, The *Doom* and *Downfall* of the *Fruitless Professor*. Shewing that the *Day* of *Grace* may be past with Him long before his Life is ended. The *Signs* also by which such miserable Mortals may be known. By *John Bunyan*.

KS Printed for W. JOHNSTON,
e *Golden-Ball*, in *Ludgate-Street*.

HE *Great Assize*: Or, *Day of Jubilee*: In which We must make a General Ac- of all our *Actions* before Almighty GOD. D- ered in Four *Sermons* upon the XXth. Chapter of the *Revelations*: Plainly shewing the Happy State of the *Godly*, and the Woeful Condition of the *Wicked*. By *Samuel Smith*, late Minister of the Word at *Prittlewel* in *Essex*, Author of *David's Repentance*.

2. *David's Repentance*: Or, A Plain and Familiar *Exposition* on the LIst *Psalm*; first *Preached*, and now *Published* for the Benefit of GOD's Church. Wherein every Christian may set before his Eyes the Pattern of *Unfeigned Repentance*. Likewise Exhorting every Man to labour for *Repentance* before *Sickness* and *Death* seize upon them; for that after *Death* there is no *Repentance* to be had or expected. By *Samuel Smith*, late Minister of the Word at *Prittlewel* in *Essex*. Author of *The Great Assize*.

3. *Come* and *Welcome* to *Jesus Christ*. Or, A Plain and Profitable Discourse on *John* VI. Ver. 37. Shewing the *Cause*, *Truth*, and *Manner* of the *Coming* of a *Sinner* to *Jesus Christ*: With his *Happy Reception* and *Blessed Entertainment*. By *J. Bunyan*, Author of the *Pilgrim's Progress*.

4. *Solomon's Temple Spiritualized*: Or, *Gospel-Light* fetched out of the *Temple* at *Jerusalem*, to let us more easily into the Glory of *New-Testament Truths*. By *John Bunyan*.

5. The *Barren Fig-Tree*: Or, The *Doom* and *Downfall* of the *Fruitless Professor*. Shewing that the *Day* of *Grace* may be past with Him long before his Life is ended. The *Signs* also by which such miserable Mortals may be known. By *John Bunyan*.